

WE find that so oft as the *Creator* of all things hath any new Law to establish in the World, or any other good for the benefit of man, or any evil, as a scourge for sin; it is his pleasure to admonish all the faithfull that such things are to succeed, yea long before they happen, and this in such manner, as that they shall truly acknowledge him to be God, and adore him: the truth of which is affirmed by so many holy Books of the old Law, wherein the Prophets foretold all things which were to befall the *Hebrews*; yea, it was evermore designed in the *Univer-sall booke of Heaven*, and demonstrated by the great Conjunctions; as that *Conjunction* under the constellation of *Andromeda* did the *Circum-cision*; the *Conjunction* in \times under the Image in *Cassiopeia* did the *Mosaical law*; the γ in α under the Image of *Vexillus*, the first Emperour; the δ of the *Chaldeans* in the δ of η γ & ϵ where-upon the *Chaldeans* did begin their burnt Sacrifices, & worshipped the Divinity, beleaved by them to be mixt with the fire, and supposed that the fire was changed into God, its former Accidents still remaining. *Worlds Catastrophe* Fol. 9.

COELESTIS LEGATUS:
OR,

The Coelestial
AMBASSADOUR
Astrologically Predicting
the Grand Catastrophe that is proba-
ble to befall most of the Kingdomes and
Countries of EUROPE.

From the Influences of those many Planetary
CONJUNCTIONS Celebrated in the
Month of September, 1656; But more espe-
cially from that eminent Conjunction of Saturn and
Mars in Virgo in the same Month.

Unto which is added a CATALOGUE of all the Conjunctions
of those two Planets since the Year 1552 reaching to the Year 1700.
with Chronological Observations of what hath succeeded those
Past, and a probable Conjecture of what may succeed those
yet to Come.

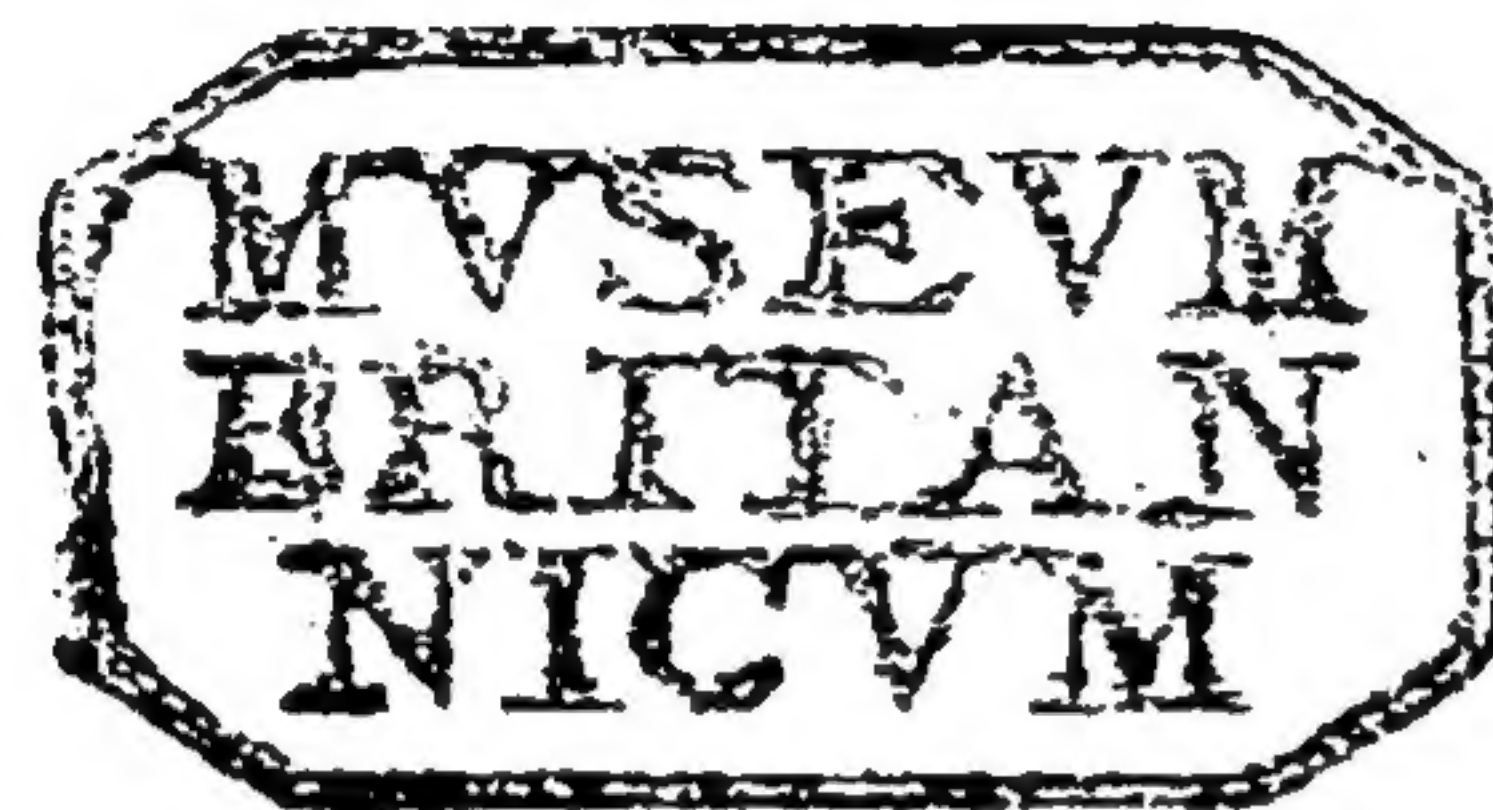
Together with some Peeeces of Ha'y in the English Tongue.

BY
JOHN GADBURY, Philomath.

*Cæum instar Libelli expansi est, notis syderum omnia futura in se
scripta continentis. Origen.*

Judges 5. 20. The Stars in their Courses fought against Syferas.

LONDON: Printed by E.B. and are to be sold by John Allen,
at the Rising-Sun in Pauls Church-yard, 1656.



TO THE
TRULY NOBLE
And great Example of Honour and Learning, JOHN DUTTON
of Sherbourn in the County of Gloucester, ESQUIRE.

Right Worthy SIR,



YOU are generally looked on, as one of the most eminent shining Stars in our Brittish Sphear; the Rayes and splendour of your Worth and Goodnesse have extended themselves to a very great distance circularly, even to the singular advantage of all that know you; and those are many, in which number, civility and necessity compels me to ranke my selfe, as having been befriended by the (reflective) Beams of your Noblenes, though but through a (relative) glasse; and having no other way to testifie my Gratitude, or to manifest those many obligements which I owe unto your Memory; I am humbly bold to greet you in the (now to) vulgar (yet not to be despised) way of a Dedication. Not that I think by this to adde the least jota to your honour, which is so gloriously shining;
It

It being as possible for the illustrious Lampe of Heaven to receive light from a nebuloſe or cloudy ſtar, as for the radiant Lamp of your Worth and Vertues to attract any additional ſplendour from the poor Attempts of my Pen.

Learned Sir, the ſubject of this little Book is Ἀστρολογία Astrology, an Art more ancient then any part of the Μαθηματικά, Mathematiques, and hath been eſteemed formerly, as Honourable, as Ancient, and is ſtill in great reſpect with the true φιλομαθής, it being a Science as far tranſcending the bulk of vulgar brains, as the piercing ſkill of a Learned Mæcenas ſurpaſſes the ignorance of an unworthy Ζοίλος, Zoilus. As the ingenious Antiſthenes ſaid of vertue, ſo may I of this laudable Art, viz. there is a ſufficiency in it to make a man perfectly happy! but you, worthy Sir, are better acquainted with the Excellency hereof, then my weaker arguments are able to inform you.

I ſhall now commit this following Diſcourſe to your more Noble cenſure, and Patronage (the Errors thereof excepted) with an humble requeſt that you would pardon this my Ambition, and I ſhall ever Remain,

SIR,

*Your moſt humble Servant,
and faithfull Honourer,*

JOHN GADBURY.



TO THE
UNPREJUDICED
AND
IMPARTIAL
READER.

GOOD FRIEND,



Shall not here trouble thee with any Apology for the lawfulness of this ART, that being allowed on of all ſides, (unleſſe by ſome temperizing Humorists) but ſhall rather deſire thee to caſt thine Eye upon a few golden Sentences as I have gathered from ſome pious Divines and others, by my viewing ſome of their Gardens of Knowledge.

We have a very Reverend and Learned * Divine yet living * *Mr Cary* (and long may ſuch live) among us, who makes it a Doctrinal obſervation; That it is our duty to ſtudy the Heavens, and to be acquainted with the Stars; he moſt divinely explains himſelfe thus; *in vol. 3. of his Expoſ. of Job 1010 221.* "In them (ſaith he) the wonderfull Works of God are ſcene, and a ſober knowledge in Nature may be advantagious unto
" Grace.

To the Reader.

Psalm 3.

“ Grace. Holy David was such a Student; When I consider the
 “ Heavens, the Works of thy Fingers, the Moon, &c. Considerati-
 “ on is not a transient or accidental, but a resolved and delibe-
 “ rate act. Shall we think that God hath made those mighty
 “ bodies the Stars to be past without Consideration? Shall
 “ men onely pore upon a lump of Earth, and not have their
 “ hearts lifted up to consider those Lamps of Light? Shall men
 “ make no more use of the Stars then the Beasts of the Earth
 “ doe, namely to see by them? When I consider thy Heavens
 “ saith David; Heaven is the most considerable of all inanimate
 “ Creatures, and more considerable then most of the Animate;
 “ and Davids WHEN, when I consider the Heavens, notes
 “ not onely a certainty that he did it; but a frequency in do-
 “ ing it. Some of the Rabbins tell us, that when Isaac* went
 “ out into the field to meditate, the subject of his Meditation
 “ was the Stars, or the heavens; it is good to take field-room
 “ sometime to contemplate the Works of God.

Gen 24 v. 63.

* Vol. 7. in
 Expos. on
 Job fol. 115,
 116.

“ And in another Work* this Learned Author thus speaks;
 “ some Creatures, especially the heavenly, are not onely use-
 “ full, but wonderfull; and ’tis as hard to understand them, as
 “ it is comfortably to enjoy them. The Hebrew word for Hea-
 “ ven cometh from a Root, which signifies to amaze and asto-
 “ nish; and indeed there are natural wonders and misteries e-
 “ now in the Heavens to astonish any considering man; and
 “ the true reason why we are not astonisht at them, or do not
 “ more admire them, is because we so little consider them.

“ No marvell if the power of God in making the highest
 “ Stars be passed by as a low thing, by those which do not be-
 “ hold, that is, diligently Consider them.-----God hath not
 “ onely given us the Booke of the Scriptures, but the Book of
 “ the Creatures, and we must attend the reading of every leaf
 “ and line of it; there are four great Leaves of this book, vizt.
 “ the Heavens, the Earth, the Sea, the Aire, in every one of
 “ which, we should labour to be expert Schollars, and spell
 “ out the Name and Mind of God in them; for though be-
 “ holding notes wondring, yet we must not behold them
 “ to wonder at them like Children; but we must behold
 “ them to learne somewhat from them, or be instructed
 “ by

To the Reader.

“ them like men; thus farre this most Learned Divine.
 In former Ages the Starry Science was observed to be the
 prime way of Gods discovering himself to the Children of
 men; so Orpheus* in speaking of God saith, He is invisable,
 but he hath made himselfe known to Abraham the Chaldean.

* Ele. Alex.
 and Strom.
 lib. 5.

----- Ἰδὼς δὲ τὰς ἀστέρας ποιεῖν
 ὡς Κορίνθ. κίνημα ἀμφοτέρων ὡς ἀπὸ τοῦ αἵματος.

He (that is Abraham) knew the way of the Stars, their motion
 about the Earth, their settings and their risings.

And the Learned Ptolomy in the beginning of his *Almagest* af-
 firms, that, *Hanc unam Scientiam esse viam, ac semitam ad sciendum*
Deum altissimum, this one Science is the only way and path that
 leads to the knowledge of the most high God.

Albertus Magnus most divinely interrogates thus; *Quid d- sider-*
ratius concionatori quam habere eam scientiam quæ doceat nos qualiter
mundanorum ad hoc, & ad illud mutatio, Cælestium corporum fiat mu-
tatione? (i. e.) What is more to be desired by any Preacher,
 then to know that science that teacheth or instructeth us how
 the alteration of worldly Affairs come to be thus or thus dispo-
 sed by the heavenly bodies? and a little after, *Universi ordina-*
tionem nulla Scientia humana perfecte attingit, sicut scientia judiciorum
Astrorum; there is no Humane Science doth perfectly reach to,
 or attaine the ordination or disposure of the World, save the
 judgment of the Stars.

Learned Dr. Gell concludes, that *omnis res animata, habet à cælo*
stellam ad se influentem; there is neither Herbe nor Plant, nor
 Stone, nor Minerall, nor Man, nor Beast, which receives not
 the influences of the Stars.

Paracelsus that Learned Chymist and Philosopher affirmed
 that all naturall wisdom, power, and knowledge, is contained
 in the Heavens and Stars, and that they are certain Treasuries
 or Store houses, out of which God distributeth his temporal
 good to all Creatures wonderfully.

To adde yet further, I find in the writings of a reverend
 Antiquary*, Guido Bonatus the Arabian, urged to prove that our
 Lord Christ was well acquainted with the Syderall Science;
 my Authors words are these.-----The Sage Guidoe Bonate, I can-
 not chuse but give you notice of;-----This Gymnosophist (for so

Mr Gregorie
 of C. C. Oxen
 in his Epist.
 to his Notes
 upon hard
 Texts of
 Scripture.

A

the

To the Reader.

the *Arabians* and *Indians* call their *Astrologers* to this day) in the thirteenth Chapter of his first part tels you, that Christ himselfe was an *Astrologer*, and made use of Elections.

Late Annotations on this Chapter.

J. Diodes of Geneva on this Chapter.

I must confesse the holy Scripture doth (not deny but) by good consequence confirme the same from the text, *Mat. 16. ver. 2. Quando serum est diei; dicitis, serenitas erit: rubet, enim Cælum. Et mane hodie erit tempestas; rubet enim Cælum triste. Hypocritæ faciem quidem Cæli nostri discernere? signa vero temporum illorum non potestis?* the two first sayings are absolute Rules in *Astrology*: the latter part, *viz.* [the signes of the times] doth not turn aside, and some expound it, so to discern what is like to fall out, or to foresee events; and so to dispose of things or affairs accordingly; can yee do the one, and not doe the other? as if he had said, these things are so dependant one upon the other, just as links on a chaine, and if you know the one, you must of necessity be acquainted with the other? can ye not discern the signes of the times? Others expound it thus; men by long Experience have observed certain natural signes which seldome fail; but use not the same industry to gather the signs of Christs coming; as if he had said, you dare to rust the Signes of Heaven for ordinary things, but yet are jealous of losing your pains to observe thence the signes of things of more weighty concernment; certainly God had placed a far greater glory in the Heavens then these *Pharisees* could possibly imagine, or at least would beleve. To the Children of *Israel* God gave a Cloud by Day, and a Pillar of fire by Night to direct them. Against our blessed Saviours coming, the Lord sends a Star, as the happy *Prodromus* of so heavenly a blessing unto all mankind; and we see daily that upon any eminent change on earth, God gives notice thereof before hand by the Heavens. And can yee not discern the signs of the times? by the which it doth appear that our Lord Christ, blessed for ever! was not unacquainted with the Rules of *Astrology*, *viz.* the language of the stars.

Now good READER, I shall adde one word or two concerning the following discourse, which is an *Astrological* judgment of that knot of *Conjunctions* which happens in the Month of *September*, 1656. All the Men in the world are governed by the seven Planets, and they have not been so neer together these many Centuries of yeares. In the yeare before the Flood they

were

To the Reader.

were all in σ in π , as the *Arabian* *Astrologers* confirme; at this time they are almost all of them in σ in π ; why not as great a Dearth succeed now, as there did a Deluge then?

I shall not need to tell thee that this unwonted meeting is the *Prodromus* or Forerunner of some grand Catastrophe; that were but to keep thee in the Porch. Consult the Book for that, and there thou wilt see the Souldiers Significator, the representer of great persons; the Ruler of the Husbandman, the *Politicians* planet in π , all advising, consulting, counselling and contriving to afflict poor Mortals! both in their persons and spirits, in their Corn and their Cattle, in their families & estates.

Here the *Politician* will plague us with subtle and treacherous devices; the men in power with hard Taxes; the *Countryman* man with want of Grain, the *Souldier* with wars and strifes; the Heavens are angry and threaten a strange Contagion; thus Famine, Pestilence and the Sword are threatened to most parts of this Earthy Globe; but more especially to Europe.

And indeed, where there is an approach of the one, the others do inevitably follow, according to that exquisite Epigram of the Poet.

*Bella Famem, Pestemque Fames Mortalibus affert,
Est igitur Bellum pius utroque Malum;
Omega nostrorum Mors est, Mars Alpha malorum
In Bello distant, Omega & Alpha parum.*

In English thus

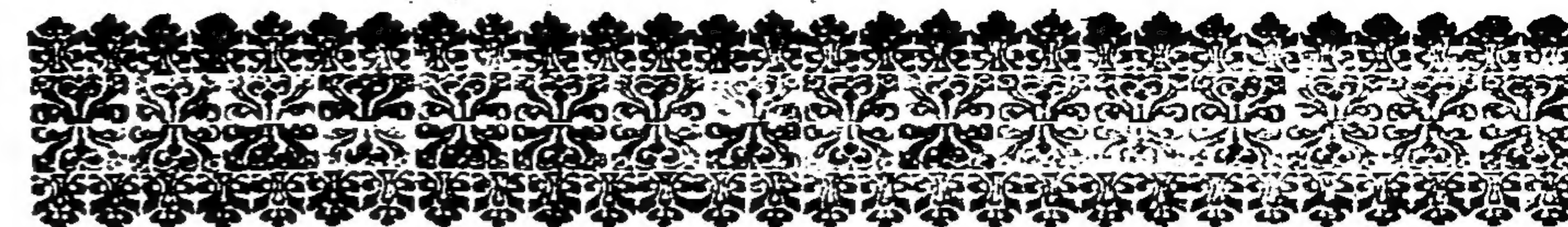
Famine breeds Pestilence, War doth Famine breed;
So War them both in illness doth exceed.

Mars our Alpha, Mors our Omega is
Of all our woes, and wretched miseries.

“ Thus then we see how slender odds in War
“ Betwixt our Alpha and Omega are.

I shall be snarled at by some for this Worke, and shall be respected for it by others; I know the worst, and am not ignorant of the best that can befall me for it. I shall therefore acquiesce in what I have done, not regarding the Adversaries uncharitable censures, but much respecting the good opinion of the Ingenious, for whose sakes I publish the Work, and to whom during life, I shall remain a Real ready Friend, upon all Praise-worthy Occasions

JOHN GADBURY.



*Ad Amicum suum J. GADBURY,
in Laudem Cœlestis Legatus.*

*Q*uia conat Digne fidibus caneris
Quas tibi Laudes merito fatimur;
Debitus! Orpheus fuerit peritus
Non satis aptus.

To sing thy Worth and worthily
And all the Praises due to thee
If *Orpheus* cannot skilfully,
Then let me.

*Integer vitæ, pietate clarus
Laus juventutis, scelerisq; purus
Arte & insignis, animo fortis ip-
sissimus hic est*

Pure of Life, devout for Piety,
The praise of Youth, free from impurity,
A man of Art and Magnanimity;
Even this is Hee.

Sic Clamitat

GULIELMUS LILLIUS

Christiane Astrologiæ propogator fidiſſimus.

AUTHORI
(De re Mathematicâ benè merenti)

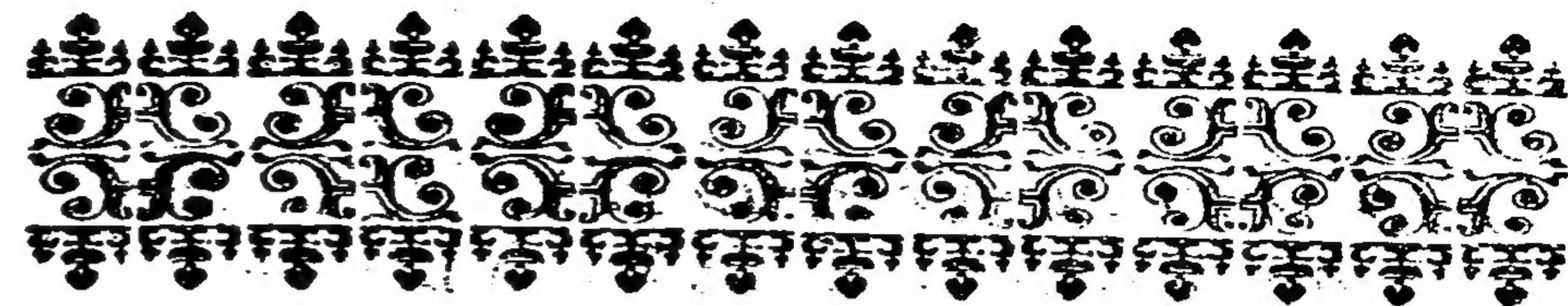
Johanni Gadburio,
in Legati sui Cœlestis expeditionem,

Ἐγκωμιαστικόν.

I Nclutus æthereus depromis Nūcius artes
Quæ primè obscuræ delivère Chæd,
Abdita secreti pandens penetralia cœli :
Ingredimur clausas (te referante) Domos.
Matre tuo faciles aditus mortalibus, æquè
Indocto ac doctis pervia claustra patent.
Vi propriâ monstrante viam, Genioq. magistro,
Te penes asseriferi lumina quæq; poli.
(Ceu modò nupta) nitent (præ tædii) sidera duplo
Fulgure, * flammeolis splendidiora suis :
Gaudia perpetuis celebrant aptata choreis,
Quodq; coruscanti luce triumphat ovans.
Connubio tali dignus quis sufficit ? ultro
Flamen adest (cerebro partu-iente tuo.)
Enodis sermone levi (mysteria) nodos :
Ipse tibi, nobis * Oedipus alter eris.
Stellarum Interpres vernacule, qualia reddent
Munera vulgus incers ? quæ tibi vota dabunt ?
Eruta Gadburio, vobisq; scientia : vest-um
Gadburio acceptam nemo referre neget.
Tantus in ore lepos, tam clare gratia dotis
Expectent grato senore semen agio :
Quod mihi cunq; dedit satis incrassata Minerva,
Æternum specimen carmen amoris habe.
Pinnaceum tantùm superest mihi Χάρις vocandum
Ἐν ἡμέτῃς ἐργασίῳ, messis & inslar erit.

Robertus Bladwell.

Ἰατρικὸν μαθηματικόν.



SEDULO ET INGENIO-
SO VIRO M. J. GADBURIO

S. P. D.

L et Mercury the Caduce give,
A pollo Laureate Thee : then live
F or ever, then thy Name shall be
O lder, then an Eternity.
R eflect thine Eye, and thou shalt see
D ivine things in Astrologie.

* Alludens
ad conjunctiones
(quasi
Nuptias pla-
netarum) ab
Aureore ce-
lebratas.

* Dorice
us in &
converso ob-
metri neces-
sitatem.

Ἐν ἡμέτῃς
Nimice bke-
sum.

T O
The most Ingenious Mr.
JOHN GADBURY on
his *Cœlestial* AMBASSADOR.

TO these your noble Friends, who come to doe
Honour to your Ambassadour, and You,
Admit one humble Servant, whose desire,
Since that he cannot Praise, is to Admire
Th' Author and's Worke; so equall, none can tell
Which of the Two's the greater Miracle.

Phœbus prepare thy Chariot; we intend
(The Publique-Good being our cheifest end)
To visit *Joves* great Pallace, there to see,
Not what proud *Spaine*, but what the Heavens decree
Concerning Us, and Ours; in mighty wars,
Kings onely act, as acted by the Stars.

Thou *Mercury* (the Gods swift Legate) Thou,
For thy good service done to them, shalt now
Promoted be; to honour thy old Age,
We willing are to take thee for our Page.

Goe, tell Imperial *Jove*, we're coming; let
Him all his *Stars* in their right Stations set;
If one be out of's place, we shall not misse
To tell the World how great his Errour is.

Our Author is such a quick-sighted Man,
(Like *Joshuas* spyes, who went to *Canaan*)
That he discovers all; as if he cou'd
Behold each *Star* in its owne Magnitude.

As

As for his valour, he is not affeard
To take an angry Comer by the Beard;
And it we had Physicians, who so well
Could cure diseases, as he can foretell;
No malady would prove a plague, and we
Should live (as now from Health) from Sicknesse free.

What though *St Paul* obtain'd a special grace,
That he might view the Heavens, as in a glaife?
The Favour shou'd us, greater is; we need
No Perspectives; Here, take this Book and read.

When (Sr) you come again, let my Friends know
That I desire to hear from them below;
For being brought by Thee to Heaven, I
As yet intend not to returne; God bwy.

Your humble Servant

Rob. Osbolston.

B

To

To my worthy Friend Mr. John Gad-
burie on his *Cœlestiall Ambassadour*, treating
of the Planetary Conjunctions in Sep-
tember, 1656.

Let England weep, for thee's the Land of Lands
That's aim'd at (not alone by Neigh'bring hands
With Nuncio's, Agents and Ambassadours
They send for peace to period the Wars,
But) by the Host of Heaven, which have sent
This Agent to foretell the Punishment
'S preparing for her, who playes with Heavens flame
Assuredly is burned with the same;
There is no Earthy Power can withstand
The smallest Act, that Heaven doth Command;
Machiavels policy could ne're prevent
The great decrees of Heavens Bollament.
Great Syfera must yeeld to th' Starry forces,
If they but war against him in their Courses.
Let them decree that Julian* shall dye,
In Persia; who dares them contrary?
And if a Comet scare the tym'rous Earth,
Some God beloe surely resignes his breath.
The Eclips o'th Sun doth quickly change a Nation;
Some Planets Aspects alter each mans station;
If such Effects proceed from causes small,
Lord! what will come from these Conjunctions all?

* On the
same day
that Julian
the Apostate
dyed, a knot
of stars were
observed to
make these
words, Ho-
die Julianus
in Persia oc-
ciditur.

The Heavens are the cheife declarers now
Of What poor Mortals must submit unto;
Of th' State of Countries, Provinces and Townes,
Of Kings and Emp'rours, Diadems, and Crowns;
Of every thing; there's not an accident
That haps on Earth, but what the Heavens meant

Let's

Let's thank our Author (now) who doth impart
To us these curious secrets of his Art.
Here is the Learned Tresnegistus skill
Perspicuous made, by this our Authors Quill.
Trithemius Angels can't discover more
Then this *Cœlestiall Ambassadour*.

The Art of Galen now is grown so weake
Most men contain't; the stars of Physick treat.
Would you the spirit of great Ptol'mie see?
You may behold it in this Embassy.
All the Star-Doctors that were dead and gone,
Revived be, and here are met in one.

Artists pay tribute to this Sunne; for he
Of th' Stars to you's a living Librarie.

STEVEN ROGERS.

Philo-Medicus.



B 2

The

To the AUTHOR of this Prophe- tique Worke.

Anagram.

JOHANNES GADBURIE.

GO AN BURNISH DAIE.

ARts. Burnisher ! thy splendid ray,
Hath turn'd our Night into a Day ;
And this our Day is made more bright,
By being burnisht with thy light.
The Clouds within our Hemisphere
Are quite dispel'd : (thou mak'st all clear !)
And where thou dost extend thy beams,
Down go the dams that stop Arts streams.
Cordilia-like, thou scorn'st Arts Foes,
And with Arts friends, dost freely close.
Hegeſius, writ mens miseries ,
But thou, the practice of the wise.
Thou art the Real *Syracuse*,
Where th'*Sunne* of Science is in use ;
And Times to come, (as I) shall say
Thou wert the * *Burnisher* of Day.

Anagram.

Tho. Perkins φιλόμουσος.

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A



A Short Discourse leading to the understanding of any *Astrological* TRACTATE, as well as this Book.



EE that would read this Booke with judgement must understand (or be acquainted with) this short Discourse.

First, that there are seven *Planets* and two *Noads*, and they are thus called and Charactered, viz.

Saturn	♄.	♀	Venus.
Jupiter	♃.	☿	Mercury.
Mars	♂.	☾	Luna.
Soll	☉.	♈	Dragons-head.

And as the *Dragons-head* is noted with such a Character as you see there, so is the *Taile*, only reversed thus ☿.

Secondly, that this glorious Canopy of Heaven is divided into twelve Equall Parts, or *Signes*, and they are discovered by Names and Characters thus:

Aries	♈	♎	Libra
Taurus	♉	♏	Scorpio
Gemini	♊	♐	Sagittary
Cancer	♋	♑	Capricorn
Leo	♌	♒	Aquarius
Virgo	♍	♓	Pisces

Thirdly, the seven *Planets*, or wandring *Stars* are observed to be constantly in one or other of these twelve *Signes*, and here

C

they are either well or ill posited, according to the benevolency or malevolency of their Aspects, &c.

Of *Aspects*, there are five, which are observed to be of great force, for that they agree so exactly with Musickall Proportions (as that most Learned Knight Sr Christopher Heydon hath judiciously observed in his *Mathematicall Discourse* of the 8 of 1603) and they are thus called and Charactered.

Conjunction \oslash | \square Quartile.
Sextilis $*$ | \triangle Trine.
Opposition \oslash .

\oslash . The *Conjunction* (though improperly called an Aspect) is when Planets or Stars are in one Sign, Degree and Minute.

$*$. The *Sextile* Aspect is 60 Degrees, or two Signs distant: as, γ in ten degrees of γ , and \oslash in ten degrees of Π .

\square . The *Quartile* Aspect is three Signs, or ninety Deg. distant; as γ in ten Deg. of γ *Aries*, and \odot in ten Degrees of \odot *Cancer*.

\triangle . The *Trine* Aspect is 120. degrees distant, or 4. signes, as γ in ten degrees of γ , and \oslash in ten degrees of Ω *Leo*.

\oslash . The *Opposition* is 180. degree distant, or six signes, as γ in ten degrees of γ , and \oslash in ten degrees of \equiv .

This following Table expresses them more readily.

A. Table of the A S P E C T S.															
		*	□	△	♂		*	□	△	♂		*	□	△	♂
Dexter	γ	≡	⚈	♂	≡	♂	≡	♂	γ	≡	♂	≡	♂	♂	≡
Sinister		≡	⚈	♂	≡	♂	≡	♂	♂	≡	♂	≡	♂	♂	≡
Dexter	♂	⚈	≡	⚈	≡	♂	⚈	≡	♂	⚈	≡	⚈	≡	♂	♂
Sinister		⚈	≡	⚈	≡	♂	⚈	≡	♂	⚈	≡	⚈	≡	♂	♂
Dexter	≡	γ	⚈	≡	♂	≡	♂	≡	≡	γ	≡	♂	≡	≡	♂
Sinister		♂	⚈	≡	♂	≡	♂	≡	♂	≡	♂	≡	♂	♂	≡
Dexter	♂	♂	γ	⚈	≡	♂	♂	≡	♂	♂	≡	♂	≡	♂	♂
Sinister		♂	γ	⚈	≡	♂	♂	≡	♂	♂	≡	♂	≡	♂	♂

Thus you may observe any Planet in γ , casts his $*$ Dexter to \equiv , and $*$ Sinister to Π , and his \square Dexter to \wp , and

and \square Sinister to \odot , \triangle dexter to \oslash , \triangle sinister to Ω , and his \oslash to \equiv ; observe the like in the rest.

Again, you may observe a subdivision of the Signes (before mentioned) as into fixed, and moveable and common; and Fiery, Airey, Earthy and Watry. Whence observe by this Table, that the Fiery signes behold each other by \triangle ; so doe the Watry, Airey, and Earthy. Moveable signes behold each other by a \square ; so doe the Common and Fixed. Example, γ , Ω , \oslash , are fiery signes, and all throughout this Table you may observe them behold each other by a \triangle Aspect, arguing an agreement in their nature; \oslash , \wp , Ω , make the Earthy Trigon, and these behold each other with a \triangle likewise; Π , \equiv , \oslash , are signes of the Airey Trigon, and these behold each other accordingly; \odot , Ω , \oslash , make up the Watry Triplicity, and they have the same friendly Aspect each to other.

Now to shew that Fixed, Common and Moveable signs behold each other with a \square , observe that γ , \odot , \equiv , \wp , are moveable signs, & all along in the foregoing Table, they behold each other by a \square . \oslash , Ω , Ω , \oslash , are fixed signs, and these behold each other with a \square also; Π , \wp , \oslash , \oslash , are all Common signes, and behold each other after the same manner.

An Ingenious Pate will pick out the rest of himselfe.

To return to the Aspects againe (for this was a (necessary) digression) they are of severall qualities, viz. good and bad, &c.

The \oslash *Conjunction* with the good is good, but with bad is bad likewise.

The $*$ Aspect is by all *Astrologers* deemed an Aspect of friendship.

The \square *Quartile* is an Aspect of imperfect Enmity, yet with other helps may be indifferent good.

The \triangle *Trine* Aspect is a certaine note of true Concord, Amity and Friendship.

The \oslash *Opposition* is the worst of all Aspects, for that hardly ever works any good, but alwayes mischief, vexation & trouble.

Fourthly, you must observe that the seven Planets (before mentioned) are in some parts of the Zodiacke better dignified, then (they are) in other some parts; therefore *Astrologers* have assigned unto them Houses, Exaltations, Triplicities and Terms, &c.

Now as they have their Dignities, so they have their Debilities too; therefore they are observed to have their Detriments, and Fals Perigrinations, &c.

As thus, ♄ Saturn is found to delight very much in ♊ and ♋; therefore he hath those signes for his Houses. ♃ is observed to be fortunate in ♈ and ♎, therefore he hath those signes for his Houses. ♀ is noted to rejoyce in ♍ and ♏, therefore he hath those for his Houses. The ☉ is noted to delight in ♌, therefore ♌ is the ☉ House. Then ♀ is found to be fortunate in ♊ and ♋, therefore ♊ and ♋ are the Houses of ♀. ♀ is observed to rejoyce in ♈ and ♎, Ergo they are called the Houses of ♀. The ♄ delights in ♊, therefore that is her House.

As they have their Houses, so they have their Exaltations, as ☉ in ♍, ♄ in ♊, ♃ in ♋, ♀ in ♏, ♁ in ♈, ♂ in ♍, ♆ in ♎, and ♇ in ♈.

Opposite to their Houses are their Detriments, and opposite to their Exaltations are their Falls.

There are severall other things to be observed in the dignities and debilities of the Planets, which this Table expresse readily.

A TABLE of the Dignities and Debilities of the PLANETS.

Signes.	Houses of the Planets.	Exaltation	Triplicity of Day & Night.	The Terms of the Planets.	The Faces of the Planets.	Detriments.	Falls.
♈	☉	♌	♈	♈	♈	♈	♈
♉	☉	♌	♈	♈	♈	♈	♈
♊	☉	♌	♈	♈	♈	♈	♈
♋	☉	♌	♈	♈	♈	♈	♈
♌	☉	♌	♈	♈	♈	♈	♈
♍	☉	♌	♈	♈	♈	♈	♈
♎	☉	♌	♈	♈	♈	♈	♈
♏	☉	♌	♈	♈	♈	♈	♈
♐	☉	♌	♈	♈	♈	♈	♈
♑	☉	♌	♈	♈	♈	♈	♈
♒	☉	♌	♈	♈	♈	♈	♈
♓	☉	♌	♈	♈	♈	♈	♈

Thus you have the Houses (both Diurnall and Nocturnall) of the Planets, and their Exaltations, Triplicities both by Day and by Night, Terms and Faces, as also their Detriments and falls, and these you may observe by inspection only.

Fifthly

Fifthly, It is requisite that you know the severall Natures and Dispositions of each Planet, and what sorts or kinds of men they signifie; and they are thus known.

1. *Saturn* ♄ whom some call *Cronus*, and *Falcifer*, is of nature cold and dry, a Planet diurnall, Melancholly, Earthy, Masculine, the greatest infortune, &c. In generall, he hath significations of Old men, Monks, Jesuites, Sectaries, Husbandmen, and all men that get their Living out of the Earth; sometimes as he is the highest of all Planets, he represents Kings and great Rulers and Governours, especially if he be Lord of the tenth House. But I goe too far, I intend no Introduction to *Astrology*; but only to initiate the Reader in the understanding an Astrological Tractate.

2. *Jupiter* ♃ (called by some Poets *Zeus* and *Phaeton*) is a Planet diurnall and Masculine, Sanguine, temperatly hot and moist; the greater fortune, Author of Justice and Sobriety. He represents Senators, Judges, Councillors, Bishops, Priests, Cardinals and Chancellors, Clergy men, and Civilians, of all sorts.

3. *Mars* ♁ (called by some *Gradius*, *Pieris*, *Aris*,) is a Planet Masculine and Nocturnall, of Nature hot and dry, cholerique and fiery, the lesser infortune (yet sometimes doth great mischief) Author of Quarrels, Strifes, and Contentions; he hath signification of Conquerours, Usurpers, Tyrants, and all Governours ruling by oppression and tyranny, Generals of Armies, Colonels, Captains, and all manner of Souldiers, Gunners, Alchemists, Apothecaries, Chirurgions, Physicians, Hangmen, Bailiffs, Serjeants, Smiths, Bakers, Theeves, &c.

4. *Sol* ☉ commonly called *Titan*, *Phæbus*, *Apelles*, is of Nature Hot and dry, Masculine, diurnall, &c. He hath significations of Emperours, Kings, Princes Dukes, Marqueses, Earles, Barons, Magistrates, and all sorts of Gentlemen and Courtiers.

5. *Venus* ♀, who is often called *Cytherea*, *Aphrodite*, *Ericina*, *Phosphoros*, is of Nature cold and moist, is a Planet Nocturnall and Feminine, the lesser fortune, Author of Mirth and Jollity; she represents all sorts of women, and men dealing in commodities of Delight and Pleasure, as Musicians, Silkmen, Mercers, Linnen-drapers, Painters, Embroiderers, Jewellers, Players, Lapidaries, Gravers, Picture-drawers, Perfumers, Sempsters, Cho-risters, and all sorts of singing-men.

6. *Merch-*

6. Mercury ☿, who by some is called *Hermes, Stilbon, Cylennius Arcas*, is a Planet either Masculine or Feminine, and this appears thus; when he is with a Masculine Planet, then his disposition is Masculine; when with a Feminine Planet, then he is Feminine; he is of Nature Gold and Dry, and Nocturnal, Melancholly, &c. Author of subtilty, and cunning tricks and devices, perjury.

He generally represents Literated men, as Philosophers, Mathematicians, Astrologers, Merchants, Secretaries, Poets, Orators, Advocates, Schoolmasters, Printers, Stationers, Attorneys, Ambassadors, Commissioners, Clerks, Artificers, Accomptants, and Solicitors.

7. Luna ♀ is by Poets often called *Cynthia, Phoebe, Lucina, Diana, Latona, Noctiluca, Proserpina*, and is a Planet Feminine, and Nocturnal, of Nature cold and moist (viz. the same in Nature with ♀) she hath signification of Queens, Countesses, Ladies, and women of all sorts; she also represents, Travellers, Pilgrims, Sailors, Fishermen, Fishmongers, Vintners, Tapsters, Letter-carriers, Hackney men and women, Midwives and Nurses, &c.

Thus far in briefe of the Natures and significations of the seven (*Stelle erratica*) wandering Stars, or Planets.

Sixtly, these seven Planets are observed to have rule over all parts of this Terrenall Globe we live on, and those parts are appropriated unto each Planet, according to his Dominion in the signes; as for Example, ♄ hath ♀ and ☿ for his Houses, therefore ♄ shall be chiefe Ruler and Dominator, over all those Kingdomes, Countries and Cities subject unto ♀ and ☿; they have also peculiar Dominions over each Climate in the World, and have Angels under them that governe each Climate, and so (no question) hath each private person in the World; therefore St Hierome in expounding, *Mat. 18. 10.* cries out. *Magna est dignitas Animarum, ut unaqueque habeat ab ortu Nativitatis, in custodiam sui, Angelum delegatum*; Great is the dignity of soules (saith he) that every man hath from his first rising and appearing under the Stars in his Nativity, an Angell delegated to him for his custody.

Unicusque nostrum unus designatus est Angelus, saith Theodor. 1. (i.e.) To every one of us is an Angel assigned: and Clemens of Alexandria affirmeth, that Nations and Cities have their guardian Angell, and I shall shew you how each Climate is ruled by each Planet, & his proper Angel by this following Table. A

A Table of the seven Climates, with the Planets and Angels ruling them.

Number	Names	Planets ruling them	Angels	Length in miles	Breadth in miles	Long. of day in h. m. s.	of e. ch. Climate.
1	Meroes	♄	Cassiel	20555	465	13	00
2	Syenes	♄	Zadkiell	19453	420	13	30
3	Alexandr.	♄	Samaell	18398	370	14	00
4	Rhodes	♄	Michaell	17299	350	14	30
5	Rhomes	♄	Gabriell	16215	270	15	00
6	Boristhenes	♄	Anaell	15136	225	15	30
7	Ripheos	♄	Raphaell	14426	195	16	00

This Table shewes you the general Government of the Planets and their Angels; I shall by another Table shew you the Particular Government of them, and this follows.

A Table shewing how the seven Planets govern all Parts of the World under the twelve Signes of the Zodiack.

♈	♉	♊	♋	♌	♍	♎
Macedonia Illyris Thrace Albanie Bulgaria Mazobia Lituanie Saxonia Halia Thuringia Silia India Ile of Orcads Of Cities Oxford Mecklin Gaunt Vilna Branlenburg Augusta Constance h Amazania Samaria Tarraria Muscovia Westphalia Aethiopia Sordiana Media Arabia	Spain Dalmathia Slavonia Hungary Moravia Misnia Celtica Arabia-felix Cities Toletum Volaterus Mastinum Narbonne Avenion Colonia Agrippina Sagade Buda Cilicia Calabria Galatia Normandy Garomantes Lydia Pamphilia Egypt the Higher.	England France Germany Denmark Swevia Syria Palestina Polonia Mi. Cities Auconia Nales Capua Ferraria Florence Verona Lindavia Triedtan Padua Brunswick Cracovia Norway the Higher Bavaria Comagena Cappadocia Idumea Mauritania Felse Gerbulia Catalonia	Gallia Togara The Alps Italy Scicily Aculia Bohemia A part of Turkey Phenicia Cities Damascus Syracusa Rome Ravenna Cremona Vlms Constance Prague Cremisum Linz.	Russia Polonia ma. Ireland Lorraine Campania Helvetia Franconia Persia Parthia Rhetia Cities Benaria Sena Blantua Tarrentum Sicilia Parma Brixia Figure Laorne Nntz Lipfig.	Sardania Part of Lombardie Flanders Brabant Wittemberg Hircnia Armenia Serenalia Cities London Corintha Taripum Vercellas Lorine Bruges Mogentia Banberg Norenberg Achaia Crete Corinthia Greece Arthelia Rhodes part of Gallia Comara Rhine Mesopotamia Babilon Assiria	Scotland Holland Zealand Russia part of Gracia Burperdia Nimidia Africa Bythia Perthia Cathare Cities Constantinople Tunis Venice Genoa Luce Pila Milline Vicentia Bern York St Andrews Lubeck Magdeberg Wittenberg Gorlick.

Cities	Cities	Cities	Cities	Cities
Hamborough	Alexandria	Aquilia	Lisbone	Hierusalem
Breme	Compostella	Pistorium	Arles	Corinth
Monts-ferret	Hispalis	Tarvisium	Placentina	Novatia
Pisarum	Wormes	Vienna	Lauday	Cuma
Trent	Ratisbone	Franckford	Spires	Brundisium
Ingolsted		Mellana	Friburg	Tholose
		Monachium	Heilbrunne	Lyons
		Urbium	Antwerp	Paris
		Trapezant	Landeshute	Bisill
				Hudleburg

By these two Tables, may you understand the government of each Planet (together with their Angels) both in generall and particular, they are so plainly Methodised, they need no Explanation by way of Example.

I might here take occasion to shew you the use of an *Ephemerides* (which is nothing but a Diary or Day-book, containing the Places of the Planets, for every day in the yeare) and shew the way how to erect a Scheme of Heaven, and how to place the Planets therein; but I told you before, my designe was not to write an Introduction to *Astrology*, but to acquaint the Reader, who is not versed in this kind of Learning, with some necessary Notions, of the Beginnings or first Principles thereof. Whereby he may be capable of understanding an *Astrological* Discourse, which many of the Divines (and others through their instigations) of our Nation, not being versed in, have upon weake and sandy grounds, pretended to stigmatize the excellent Art of *Astrology*, and brand it for Diabolical, and all in the strength (or weaknesse rather) of their non-understanding it.

But blessed be God, instead of so doing (i. e. diabolizing it) they have done nothing but foamed out their owne filth, and discovered their shame and ignorance.

The Morrell of the Fable in *Aesop* concerning the Fox and Grapes, is a Dilemma to catch such persons in, who contemne and condemne the things they understand not. If some Divines out of a disaffected, or sullen humour, are Enemies to this Art; there are others of them, out of a more ingenious disposition and love to the Liberall Sciences that have a very high and honourable esteem of it.

What an Honour and Renown would it be to the Clergy of this Nation, in generall, were they but unanimously bent to promote

mote the Liberal Sciences? how like Schollers would they shew themselves in so doing? Nay, as some of them are noted for Inverters of Learning, by their ignorant carping at it now; they would then be deified in the thoughts of men for Promoters of it; and whereas now every one (unlesse silly Women, or Men having no more knowledge then Women) is apt to say the Pulpit is the only Jugling Place, the men of the Pulpit the only *Janus's*, Church-weather-cocks, Time-servers, State-pleasers, & *quid non*? they would then honour the Pulpit as a place of plain dealing, and the Men thereof, as Gods Ambassadors.

And I my selfe (as well as many others) doe question very much, how that any man can teach me Spiritual Knowledge, that is ignorant of Naturall Knowledge himselfe? It Day unto Day uttereth speech, and Night unto Night knowledge, how requisite is it then, that every Minister be skil'd in the knowledge of Naturall things. It is no presumption to affirm that he who hath not learnt the Alphabet, must of necessity be ignorant of reading well; (we pretermitt Miracles.)

Nor can it be Irrationall to conclude him ignorant of Spiritual knowledge, who is not first well read in Natural knowledge

Divines without Philosophy (saith a Learned Author) can hardly maintaine the truth in Disputations. 'Tis possible they may have an infused Faith—but if they have not Reason too, they will scarce make others capable of their instruction.

I have done, only take notice that in *Astrological* Arithmetique these few Rules are to be observed, viz.

30 ^d . thirty Degrees makes a Sign	one sign is 30 Degrees.
60 ^m . Sixty Minutes makes a Degree	one degr. is 60. Minutes.
60 ^s . Sixty Seconds makes a Minute	one Min. is 60. Seconds
60 ^t . Sixty Thirds makes a Second.	one second is 60. Thirds

And so to Tenths if you will, either backward or forward; any one capable of this short Discourse, may in a short time be capable of a competent Stock of Knowledge in *Astrology*.

The Booke follows.



AN
ASTROLOGICAL
Discourse of the severall
CONJUNCTIONS of the Pla-
nets Celebrated in the Month of
September, 1656.

THE Sages of the Syderial Science, in their fore-
telling Future Contingents, have principally
regarded the Doctrine of great Conjunctions,
Comets, Eclipses of the Luminaries, New-Stars,
Parelii or Mock-suns, and other Coelestiall Ap-
parencies, &c.

But, among all these they unanimously agree in placing the
greatest weight, or matter of importance, in the Doctrines of
Conjunctions, especially those of the Superiour Planets, viz.
♄ ♃ ♀.

*Major est Astrorum vis quam ut quisquam eam aestimare possit, nam
legum & impericram mutationes & naturae miracula, &c. (i.e.)* "The
Influences of the Stars and Planets, are greater then any one
D 2 "can

“ can well imagine; for the mutations or changes of Lawes,
 “ and Kingdomes, and the Miracles of Nature proceed from
 “ hence, *Dasip. Apher. 14.*

“ Conjunctions of the weightier Planets (saith that eminent-
 “ ly Learned Artist Mr Lilly) are wont to produce great Effects,
 “ as the changing of Monarchies and Kingdomes, and the
 “ coming of Prophets, &c.

In the Year 1642. there was a Conjunction of ♄ and ♀ in
 ♋, and in May the same Year there was a ☿ of ♄ and ♀ in
 the same Signe, *viz. ♋*

And who is it (of any knowledge or understanding) among
 us, that is ignorant of the Changes or Mutations, both of Mo-
 narchies and Kingdomes, and also of the coming of Prophets,
 not only among us here in *England*, but in most parts of *Europe*,
 since the time that those Conjunctions were celebrated? (but
 more especially from that ☿ of ♄ and ♀, which is so Learn-
 edly treated of by Mr Lilly in *Englands Prophetique Merlin.*)

For the Renovations and Changes of Monarchies, all *Europe*
 generally are undeniable Evidences of; what Grand changes
 since that time have been in *Poland, Swedland, &c.*

What an unusuall Catastrophe befell the *Spaniard* in the
 year 1647. when a poor dirty Fisherman of *Naples*, assumed the
 Chair of State, and Ruled by as absolute a Monarchical Power
 (for some few dayes) as the most accomplished Prince in the
 World ever did?

But above all, *England, Scotland and Ireland*, are superlative-
 ly exemplary; not only for the changes of Monarchies or King-
 domes, but also for the coming of Prophets.

Hath not our *English* (or rather *British*) Monarchy beene
 turn'd into a Common-wealth? Have not many Enthusiasti-
 call dreaming Fellows appeared in the posture of Prophets, un-
 der the Notion of being sent from God, as his Nuncio's or
 Ambassadors? and have not many (counterfeiting the Pro-
 phet *Isaiah*) ran naked through the streets of the Metropolitane
 City of *England, viz. London*, some crying vengeance thereunto,
 others proclaiming the Day of the Lord (as they cal'd it)
 therein?

Nay some have ran naked into Churches, and have declared
 against

against the Idoll Preaching; others have ran raving like mad-
 men about most Countries in *England and Scotland*, (as well
 as in this great City of *London*) throwing their moneys away,
 and dispossessing themselves of all Earthly Goods and Tem-
 porary Comforts, all proclaiming the Day of the Lord! all
 foretelling (after their manner) the Consummation of the
 World!

Nay, have not we had some so strongly posselt with the spi-
 rit of *Entbusiasme*, that (though naturally and of themselves,
 both ignorant and illiterate) have pretended to skill in *L* ngua-
 ges? not unlike that Woman who n *Raguseus* in his *Lib. 2. De*
Divinatione makes mention off; his story is thus; *Novi ego Ve-*
netiis pauperem quandam mulierem, &c.

“ I have known (saith he) a certain poor Woman at *Venice*
 “ which was posselt; sometimes she would be both sottish and
 “ stupid; other times she would speak with divers Tongues, and
 “ discourse of things belonging to high learning, as the Mathe-
 “ matiques, Philosophy, and Divinity also. I doe write here
 “ not what I have heard from the reports of others, but my self
 have often disputed with her, &c.

Tully, Peucerus, and Psellus, and Fernelius also are full of such
 like Examples, both of men and women, too large to be re-
 lated here.

I my selfe have known more then one very illiterate here in
London, who by this Enthusiastique Fancy, hath Prophecied in
 the Greek tongue, and sometime Saxon, and Hebrew; and
 when they have beene out of their fits, they have returned to
 their former state of Ignorance.

But there have been some among us likewise of excellent ac-
 quired parts, that have been charmed with the Spirit of Prophe-
 cy, and many of them deluded by it; as, *Feake, Rogers, Simpson,*
Powell, &c. all Preaching Divines.

And have we not to this day, a confident surquedrious sort
 of People among us, who assume the Name of Quakers, (who
 by their silly Actions, seem to Ape the Holy Prophet *Habaccuck*)
 in shivering and trembling, and are so impudent that they are
 not ashamed to boast themselves the Chosen of the Lord! and
 vaunt it over the rest of their Brethren, judging and condemn-

ing them, with a Stand farre from me, I am Holier then thou?

There are many others that might have beene taken notice off; but I intend a Treatise of another Nature here, so I shall passe them by.

Thus you have the truth of this Aphorisme confirmed, and made as conspicuous as the *Sun* on the *Meridian-line*. Here have been Translations of Kingdomes and Monarchies, and coming of Prophets to purpose; and had not this been a full and evidentiall Proove of the truth of it, and neer at hand, I could have brought in the actions of some of our high Presbyterians, both Priests and Laymen! for they (more then once) since the year 1642. (the time that the ♂ of ♄ and ♀ was celebrated) have been posselt (or at least did make the World beleve they were) with this foolish knack of *Enthusiasme* and more then ordinary they pretended to the Spirit of Prophecie.

Thus Truth lay bleeding on our Brittish Stage,
But found nor Priest, nor Prophet, to assuage
Her Griefe! she Physick potions hated,
And deen'd its Doctors all infatuated;
'Twas Heaven wounded her, from Heaven then
Must she expect her Cure, not from men.

But, *è diverticulo viam*, to return into the Road, or true path againe, and come to our Conjunction; let us hear *Rigell*, who saith, *Deteriorantur generi humanum per transmutationes illarum Magnarum Conjunctionum*, &c. (i.e.) The Qualities (or minds) of men are much depraved and made evill by the transmutations of great Conjunctions, &c.

If Conjunctions of the Planets doe operate thus vigorously and potently, as here hath been shown; what Effects may we expect then, from those many Conjunctions which are to happen in the Month of *September*, 1656.

In consulting our greatest *Ephemerides* Masters, for many Ages, both past and to come; I doe not find such a company of Conjunctions, (nor neere it for Number) as this *September* 1656. affords; for from the second day to 23. day thereof, there are no less then eight, viz.

A

A TABLE of the Conjunctions in September
1656.

Num- ber.	Planets conjoynd	Degrees	Signes	Days	Month
1	☉ & ♀	20	♈	2	Of Sep- tember, 1656.
2	♂ & ♀	16	♈	4	
3	♂ & ♀	26	♈	7	
4	♂ & ☉	26	♈	8	
5	♂ & ♀	26	♈	9	
6	☉ & ♀	29	♈	11	
7	♀ & ♀	7	♈	16	
8	♂ & ♂	28	♈	23	

Besides these eight Conjunctions, there are three Trines, all in the same Month, viz. $\Delta \psi \varphi$. $\Delta \psi \varphi$. $\Delta \odot \psi$. therefore in my *Speculum*, for the year 1656. I had these Observations on the Month of September.

Here's eight Conjunctions of the wandring Stars,
And three strong Trines, and all in three weeks time-
The like hath not been known these fifty years,
Or shall again within this Age of mine;
Strange Alterations quickly will ensue,
&c.

I might
have said a
Hundred.

Having thus given you the manner of these Conjunctions, I shall begin with the ♂ of ♄ and ♂ (that being of all these) the most operative or powerful) & make that the principal subject of this Discourse; only (after I have handled this) I may touch upon the other superficially, but neither of them can be the tenth part so influencial as this; therefore I shall chiefly observe this.

First, then in the *Ephemerides* of Mr *Vincent Wing*, I observe the places of ♄ and ♂ to be

	Days	♄ in ♈	D. M.	♂ in ♈	D. M.
September	23	♄ in ♈	28. 8	♂ in ♈	27. 59
	24		28. 15		28. 38
Difference of ♄ is			0. 7	of ♂ is	0. 39

Thus

Thus the Excesse of their diurnall Motion is 32^m.
 Their distance in Longitude is 9^m.

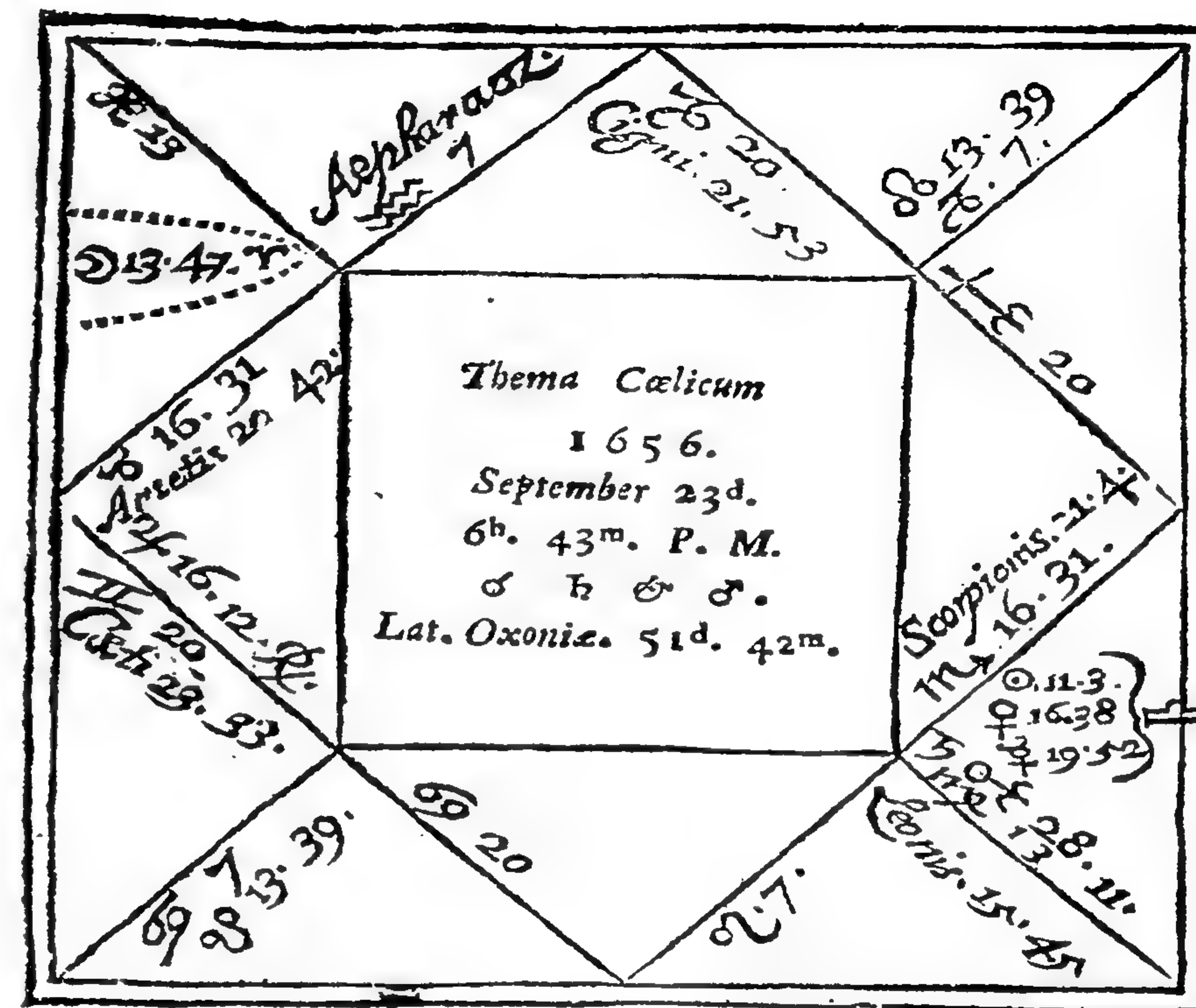
Then I say, if 32^m. the difference of their Diurnall motion gives 24^h. what shall 9^m. (their difference in Longitude) give? *facit* Hor. 6. M. 45. And this is the middle time of this Conjunction in the Meridian of London. The difference of Meridians betwixt London and Oxford (for Mr *Wing* calculates for London) is 5. Minutes, which substracted from 6^h. 45^m. Leaves 6^h. 40^m. for the mean or equall time of this Conjunction in the Meridian of Oxford, the Equation of time (to be added) is 3^m. 23^s.

So that the true and apparent time of this ☿, in the Meridian of Oxford, is at 6^h. 43^m. 23^s. on the three and twentieth day of September, 1656. Unto which moment of time I erect this following Figure, by the accurate Tables of George Hartgill, Minister of Godsmost sacred Word; which I (with the help of an assistant) have lately reduced to our Age.

The Places of the Planets with Reduction are thus, both in Longitude and Latitude.

Longitude.				Latitude.			
	D.	M.		D.	M.		
☿	28	10	☿	2	5	N.	A.
♂			♂	0	59	N.	D.
☉	11	3	☿	4	51	N.	A.
☽	13	47	☿	0	59	S.	D.
♂ R.	16	12	♂	1	8	N.	D.
♀	16	38	♀	0	23	N.	D.
♂	19	52					
♂	13	39					

Having



Having thus obtained the true Position of Heaven for the Apparent time of this Conjunction; It is very requisite that I adhere to the opinion of the Fathers of *Astrology* in giving judgement thereon.

First, then let us hear an *Arabian* of no mean Repute or Credit in this Learning; 'tis *Messabalah*, who (as that Ingenious Artist Captain George *Warton* in his *Belum Hibernicæ*, p. 14. hath observed it from his Book *De ratione circuli*, &c. for I have not the Booke my selfe) speaks thus: *Conjunctio Saturni & Martis*
 E significat

significat accidentia bellorum, atque guerrarum contrarietates: cumque volueris scire eadem accidentia, scito dominantem in Figura eorum Conjunctionis; qui si fuerit fortis, significabit bonum, & aptationem esse. Et si fuerit malus, significat malum, & ejus impedimentum. Scias etiam quod Conjunctio eorum in signis hominum, significat multitudinem infirmitatum eorum, & Conjunctio eorum in aliquo Angulorum Annæ, significat contrarietatem divitum, vel Regum, & guerrarum multitudinem, & durabit res, donec jungantur alia vice, & Conjunctio eorum in igneis significat siccitatem, & terre sterilitatem, & in cæcis ventos in aquaticis vero multitudinem pluviarum, & in terreis gelu & nivem, & frigoris multitudinem. Scias etiam, quod fortune cum aspexerint minuent malum, et mali augebunt; proba quemadmodum narraui tibi, & invenies, si Deus voluerit. In English thus:

“The Conjunction of Saturn and Mars signifies Accidents of Wars, and contrariety of Controversies and Quarrels; and when thou wouldest know those Accidents, observe the Lord of the Figure of their Conjunction; which if he shall be a Fortune he shall signifie good, and an agreement among men; and if he shall be evill, it doth signifie evill and his impediments.

“Thou maist also know that their Conjunctions in humane Signes signifie multitudes of infirmities to range among men; and a Conjunction of them in any of the Angles of the yeare, signifie the contrariety of Rich men, or Kings, and multitudes of Contentions and Wars, and those things to continue untill they are joyned in another station or signe; if the Conjunction be in fiery signes, it signifie Drought and Barrennesse of the Earth; in Airy signes, Winds; but in Watry Multitudes of Showers, or Rain to accesse; and in Earthy signes, Frost, Snow and much cold.

“Know also, that when the Fortunes behold each other, they shall diminish or lessen the Evil, and the Evill shall be increased if they be Evil, (that is, if they shall be impeded, either by Combustion, Retrogradation, Peregrination or Cadency, &c. or else be Lords of evill and malignant houses) he evill shall be augmented: Make tryal (saith he) as I have shown you, and you shall find it true, if God will.

Answerable to this Learned Authors advice, I shall collect the

the Dignities and Debilities of the Planets; according to their strengths or weaknesses, both Essential and accidental in the Figure, into a Table, whereby may be discovered the ruling Planet (or Planets) in this Conjunction, and then shall come to give Astrologically Judgements thereon, and apply the proper parts of this Aphorisme to its peculiar uses.

A Table of the FORTITUDES and DEBILITIES of the PLANETS.

Saturns Fortitudes		Saturns Debilities.	
Not Combust	5		
Direct } in motion	4	Sixt House	2
Swift } in motion	2	In Cojunction with ♄	5
Oriental	2		
In his Term	2		
	15		7
Jupiters Dignities.		Jupiters Debilities	
In Δ of Venus	4	In Detriment	5
In the second house	3	Retrograde } in motion	5
Not Combust	5	Slow } in motion	2
Oriental	2		
Term	2		
Decanate	1		
	17		12
Mars's Fortitudes.		Mars's Debilities.	
Not Combust	5	Peregrine	5
Oriental	2	Sixt house	2
Direct } in motion	4	In Conjunction with ♂	5
Swift } in motion	2		
	13		12
Sol's Dignities.		Sol's Debilities.	
Swift in motion	2	Peregrine	5
In Conjunction with ♀	5	Sixt House	2
		In his Fall	4
	7		11

Venus her Dignities.		Venus her Debilities.	
In <i>Libra</i>	5	Combust	5
In Δ of <i>Jupiter</i>	4	Sixt House	2
Direct } in motion	4	Oriental	2
Swift }	2		
In her Term	2		
	17		9
Mercuries Fortitudes.		Mercuries Debilities.	
In Conjunction with <i>Venus</i>	5	Combust	5
In his Triplicity	3	Sixt House	2
Direct } in motion	4	Oriental	2
Swift }	2		
	14		9
The Moons Fortitudes.		The Moons Debilities.	
Not Combust	5	Peregrine	5
In Sextile of γ .	3	Twelve House	5
		Slow in motion	2
		Decreasing	2
	8		14

Hence	♂	is	strong	by	8	Testimonies
	γ		strong		5	
	♂		strong		1	
	\odot		weake		4	
	♀		strong		8	
	♀		strong		5	
	♂		weake		6	

By this Collection of Testimonies, ♂ and ♀ are *Governours* of this *Conjunction*, their *Fortitudes* are equal, their *Rule* in the principall places of the *Figure* doe not disagree; *Venus* is *Lady* of the *Horoscope* or first House, *Saturn* is Lord of the *Medium Cœli* or tenth House.

Yet will ♂ *Saturn* be *Predominant* in the *Rule* of this *Conjunction*,

Elion; for that he beholds the tenth House with a Δ Trine, and is descending in the sixth House, with a knot or company of Stars, of his own Nature; whereas poor *Venus* is *Sub-radin*, and hath nothing to fortunate her, but the Trine of γ *Jupiter* from the second House, and that doth rather hinder (then help) her here, he being in *Detriment*, and *Retrograd*, and Lord of the eight and twelfth Houses; but notwithstanding all this she (having equall Testimonies of strength with *Saturn*) will throw her selfe in the Effects of the *Conjunction*, though it be the lesse powerfull, as the *Sunne* (sometimes) casts forth a glancing *Emissary* through the blackest Clouds, and quickly hides or veils himselfe again; so will the gentle Influence of *Venus* appeare here, through the Cloudy and *Dark* Effect of *Saturn*; the Effects of these two Planets in this *Conjunction* will be like the fighting of the *Elements*, never quiet untill they are brought into one substantiall forme; they will appeare like the Storms and Calms of *March* and *April*, whom none can moderate, but a mild and gentle *May*.

I like not that Enemies should share in Government; of Necessity from contrary Causes, do contrary Effects flow; and as these Competitors are by Nature contrary and averse each to other, the Effects of their Rule and Dominion in this *Conjunction* will as crossly and averse manifest themselves.

When I consider the infrequency of these Cœlestial Meetings (I meane onely for Number) I stand amazed to thinke of the Dreadfull menacings of Heaven portended hereby; and as that great Ephemeridist Master *Eickstadius*, (in another case) may I say, *Propter infrequentiam formidanda* (i.e.) by reason of their infrequency they are much to be feared.

In a word, I look upon them as so many signes of an angry God, manifesting his high displeasure against an abominable and most wicked sinfull people.

Cum Superioribus nunquam iudicia de rebus facies, saith *Riged*, when thou shalt judge of the Effects of a *Conjunction* of the Superiours, expect no triviall matters thence to succeed; this is the second great *Conjunction* mentioned by *Ptolomy*, as may be seen in page 50 of *Englands Prophetique Merlin*, (published by my honoured Friend Mr *Lilly* in 1644) Ergo, the Effects cannot

be mean; for Methods sake I will observe foure things in the handling of this *Conjunction*, which being explained will much conduce (not only to the understanding of the forcible Effects of this *Conjunction* but) to the Explanation of the foregoing *Aphorisme*, and to the instruction of some who understand not the Method of judging *Conjunctions* of the Superiour Planets: The four particulars are these.

1. The Planets conjoyned.
2. The Rulers of the *Conjunction*.
3. The Sign it is in, and Kingdomes and Countreys subject to its Effects.
4. The House and Quarter of Heaven.

1. Of the PLANETS conjoyned.

AND they are *Saturne* and *Mars*, the two Infortunes, whose Natures (although they are both evill) are contrary each to other, there is the like difference in their qualities, viz. the one is Hot and Dry: the other Cold and Dry; the one Melancholly, Dull, Lumpish, Heavy, alwayes repining; the other Cholerique, fiery, rash and furious, alwayes desperate. The Ingenious *Anton* hath excellently expressed their Natures; In *Satir* the second, Page 9. he describeth *Saturns* Qualities.

————— *Saturns* fullen face,
Pale and of Ashie Colour, male-content,
A Cataline to mortall Temperament,
That would blow up the Capitoll of Man
With envious Influence; —————

A little after
And if there hate be in a heavenly brest,
This Planet with that *Furie* is possest!
In *Satir* the fourth, and Page 35. he describeth *Mars* Qualities.
Blood, Death, and Tragique stories! *Mars* doth yeild,
A Golgotha of Graves, whose purple field,
Died Crimson with his farall Massacre;

Craves

Craves bloody Inke, and scarlet Characters;
A Pen that like a Bullets force would reel
A Marble Conscience! —————

Divine *Du-Barras*, speakes the same in substance, though more concisely in *Fol.* 34. Of γ he saith,

He's coldly Dry,
Silent and Sad, Bald, Hoary, wrinkle-faced.

Of δ thus;

————— He's Master of Misorder

Delighting nought but Battels, Blood and Murder.

Thus then by consent of the Learned, you see what a contrariety there is in their Natures (and yet as I said before, they are both evill) which will cause the more contrariety and violent rageings in their Effects; Even as Fire and Water (when they meet) do strive for Superiority, so will those Planets untill the force of one be extinguished.

Quando δ junctus fuerit cum γ struet quilibet alteri fraudes & deceptiones, & erunt inter homines percussiones & vulnera, etiam accidet Regi impedimentum & labor ab homine qui est de terra partitionis illius in quo junguntur (i.e.) When *Mars* shall be joyned with γ *Saturn*, one man shall seeke to entrap another, and their shall be *Falsities* and *Deceits*, *Fightings* and *Quarrellings* among men; also their shall happen much Detriment, trouble and danger to the King (what is said here of a King, must be understood of a Governour, or Governours, for this is an Arabian Aphorisme, and the Arabians had their petty Governours which they cal'd Kings among them, as Mr *Lilly* hath judiciously observed) and this danger from a Man (or men) of that Country subject to the Division of the Signe, in which the *Conjunction* shall be.

Maxime si fuerit in signo humano, and the mischiefes shall be the more vigorous and powerfull, if the *Conjunction* shall happen in a *Human Signe*, (I am sure it doth so now) See *Hal. d. judic. Astror. Pars 8. Chap. 25.*

Hear *Ptolomy* discoursing the Nature of these two Planets and their Significations. *Saturn* (saith he) *Gravitate frigoris significat & multitudinem gelu & nebule, & corruptionem complexionis, aeris, tonitrua, & conuulsiones & fulgura, & impedimentum ex*
multitudine

It is a cold
Planet, and
of himself
cannot
cause vio-
lent Heat.

multitudine pluviarum, &c. (i.) Saturn signifies a very Grievous cold Aire, or excesse of coldnesse, abundance of hoary Frost, and a generall corruption of the Complexion of the Aire, many Thunder-claps, and strange coruptions, (it is somewhat probable he may so signifie now, being in ♄ with ♄ a fiery Planet) and mankind generally shall receive much prejudice by a multitude of Showers.

And in another place he saith, *Accident hominibus infirmitates de frigido & sicco, et tunc homines & mendaces, & contentiosi, & significatur etiam ex hoc effusio sanguinis.* (i.)

Saturn stirs up many Infirmities in men, proceeding from Dry Causes, makes them very subject to Agues, &c. he also stirs up a Spirit of Lying and Contention among men, and sometimes these foolish Contentions and strifes are the occasion of an Effusion of blood.

He also saith, *Mars ciet in bella, seditiones intestinas, captivitates, exilia urbium, Populi tumultus, Principum iras, & propter eam causam subitas neces; propterea & Febres tertianas, sanguinis eruptiones, morbos acutos, violentos interitus, juvenum violentiam, injurias, incendia, homicidia, raptus, latrocinia; In cœre vero æstus, ventos calidos, pestiferos & tabificos, fulminum jaculationes, turbines, siccitates in mari subita naufragia, propter flatus turbulentos, & fulmina, & similes causas, &c.* (i.e.)

Mars gives notice of Wars, intestine Divisions, Imprisonments, besieging of Townes, popular Tumults, the wrath of Princes, (or great men in Authority) many will be made away suddenly, many will be beheaded, violent Diseases, Eruptions of Blood, unusuall and violent suddaine Deaths of young men, violence, Injuries, Burning of Houses, and Townes, Murthers, Rapines, and Robberies! and in the Ayre he stirs up Poysonous winds, and disperses Thunderbolts, Hail storms, Droughts, sudden Shipwracks, and great trouble at Sea, by reason of extraordinary Tempests; vide Lib. 2. de Quadrip.

Take the Testimony of another; out of the mouth of two or three Witnesses shall every thing be established.

Et relata est significatio Martis ad bella, & ad guerres, & ad victorias, & consimilia, quæ sunt quasi fines rerum, & fines quæ significant dissolutionem earum: nam bene non accident, nisi per observationem legis,

legis, vel earum mutationem, Sæclorum vel Regnorum. Escuid. Difer. 2. C. 1. That is, Mars hath signification of Wars, Strifes, Battels, and Victories, and the like, &c. he doth also respect, or hath Relation to the Ends or Conclusions of things, together with their Dissolutions; for there can nothing fall out well (where ♄ hath rule or power) unless by the (not only observation, but) Execution of a Law or Lawes, else there succeeds both a change of Sæcls and Kingdomes.

In omni conjunctione considera locum, & quis eorum sit superior. (i.e.) In every Conjunction (of the Planets) consider the Place thereof, and which of the two be Superiour. Card. Seg. 5. Aphor 89. In our ♄ Conjunction ♄ Saturn is Superiour, not only as he is superiorum altissimus, the highest or cheifest among all the Planets; but as he is elevated above ♄ Mars in the Conjunction, having two degrees and five minutes of North Latitude ascending, whereas Mars hath not full one; for as Mr Lilly observes, in Page 76. of his Prophetique Merlin; in Conjunctions North Latitude is to be preferred before South; and therein the greater North Latitude, the greater Elevation, &c.

Now if we consider the place of the Conjunction, we shall finde it fall in the sixth House of the Heavens, and sixth signe of the Zodiacke, viz. ♍ Virgo; of which more particularly afterward in its proper place.

Ea quæ accident in hoc seculo, sciuntur & investigantur ex magna fortitudine superioris significatoris & ex sua elevatione. Mundane Affairs, or such contingents that happen or appeare in this World, are known and discovered by the great strength of the Superiour Significators, and by their Elevation; thus Mr Lilly (from Almanzor) in his Astrological Predictions of Englands Occurrences in the Years, 1648, 1649, 1650. and he ingeniously explaines the Aphorisme thus (in Page 39) from the sense and construction of these words there arises thus much, as ♄ Saturn is better dignified then ♄ Mars (for so he was in Mr Lillies Figure there, as he is in mine here) we must expect a Famine and a Dearth, or scarcity of Provisions, intemperate Cold blasts, great infidelity generally, &c.

Manent ergo virtutes & significata erraticarum si non combustas, & retrogradas has stellas invenies. Rig. Aphor. 39. the Influence or
F virtue

vertue of the *Planets* significations shall remaine and continue, if so be they are found neither *Combust* or *Retrograde*.

In our Figure ♄ Saturn and ♂ Mars are both, *wis* in *Moti-*
on, and in the strength of their *direction*, nor are they *combust* :
Ergo their *Influences* will remaine the more forcible and vigo-
rous, and indeed they will be the more durable also ; and this
was the reason why in my *Glasse* of the Year, 1656. in my *Aut-*
umnal Observations there (the time when these *Conjunctions* hap-
pen) I predicted thus, *viz.*

“ This Quarter there will be a foundation laid to plenty of *Action*,
“ and of so high a Nature, that they will not soon be blown over ; ----
“ Some grand *Catastrophe* is contriving ! strange and *unwonted* *Alie-*
“ *rations*, and very remarkable *Actions* will assuredly follow, to the a-
“ *mazement* of all *Europe* : and truly if this ♂ be but seriously
considered, and waited upon, and diligently observed in its
Effects, the Prediction cannot be accounted *vain* ; for they are
the two *Infortunes* that are conjoyned, *viz.* Saturn and Mars.

Quanto majus sydus est ac motus etiam celerior, eo etiam opera syde-
ris sunt manifestiora, &c. *Dasip. Aphor. 8.* The greater the Planet
is, and the more swift his motion, by so much the more shall his
Effects appear, and manifest themselves ; Saturn (as I told you
before) is the cheifest of all the *Planets* ; and the most *Ponderous* ;
and his diurnall Motion now is seven Minutes, which is very
swift for him ; considering his mean motion, which usually is
not much above two Minutes a day ; therefore his *Effects* will
be the more conspicuous and apparen.

Thus then having laid all these *Aphorisms* together, they will
amount to thus much in the *Total*. By the strength of the *Pla-*
nets conjoyned ; there is threatned much *Warre* and *Bloodshed*,
strange *deceits* and *falseties*, *burnings* and *destroyings* of *Towns*, and
Cities ; a great *Rot* of *Earthy Potentates*, much *infidelity* a-
mong *Men* ; popular *Tumults*, *Murthers*, *Rapines*, *Robberies* ;
many *beheadings*, *hangings*, with other sudden violent deaths,
poisonous winds corrupting the *Aire*, thence a *Mortality*, &c.
Scarcity of *Grain*, dearth of *Cattell*, *Shipwracks*, strange *Tem-*
pests, assiduous *Diseases*, strange *Perplexities*, will reign among
Great Ones ! Great *Snows*, and those very *obnoxious*, unseaso-
nable *showers*, causing bad *Harvests*, whence a *Famine* is threat-

ned !

Vide Mr
Lillies In-
trod. to
Christ.
Astrol. fol.
57.

ned ! As divine *Du-bartas* of the *Effects* of *Eclipses*, so may I
say of the *Effects* of this malevolent *Conjunction*, *viz.*

Grim lean fac't *Famine*, foul infectious *Plague*,
Blood-thirsty War ! and Treasons hatefull *Hegg*,
Here powring down woes universall *Flood*,
To drownd the *World* in *Seas* of *Tears* and *Blood*.

And the Learned Mr *Lilly* (in the 25. Page of his *Anglicus*,
1656. Knowing what *vengeance* is threatned unto mankind ge-
nerally from the crosse *Configurations* of the Cœlestiall *Mov-*
ers (whereof this *Conjunction* is none of the least) implores the
God of *Heaven* to restrain the forementioned evils, thus :

----- Lord God,
Forgive our frailties, and keep in thy Rod ;
Afflict us not with *Plague*, or what is worse
With hungry *Soules*, by far the greater curse.

This Learned *Artist* hath likewise delineated the *Dearth* and
Famine (before spoken of) by four *Lean Kine*, in the fifth Page
of his *Hieroglyphiques* (which was published in his *Monarchy* or
no *Monarchy*, 1651.) like those spoken of in *Holy-writ* in the
Dream of *Pharaoh Ægyptis King*, which *Joseph* so readily (by
divine assistance) interpreted to so many years of *Famine* : but
we hope the God of *Mercies* will protect our *English Nation*
from those two violent *Enemies* of *Mankind*, *viz.* the *Plague*
and *Famine* ; yet I must needs say that *Englands Metropolis* is
threatned in some measure, as shall in its due place be shewn.

Now to know in what space of time the *Effects* of this ♂
shall operate, we must consider *Corpora Cœlestia non agunt in in-*
stanti, sed cum tempore ; that the Cœlestiall *Bodies* doe not ope-
rate or perform their work in a *moment*, but with some delay.

As it is in *Humane Births*, so it is in *Conjunctions* of the *Planets* ;
for first there is a meeting or *Consortion*, before there can be a
a *Conception*, and afterwards in proceffe of time there is a *Pro-*
duction, &c. so in Cœlestiall *Causes*, there must first be a *Congres-*
sion or remarkable *Affect*, and after that an operation of their
Influences, which stamps their impression upon all sub *lunary*
Creatures, and in some space of time after that, *Effects* doe
break forth suitable to the foregoing Cause.

Cardan saith, *Operationes planetarum nunquam cessant, donec con-*
trario

The Ascen-
dant of
London, viz.
It is in
to the signe
of the ♂, &
♂ Lord
thereof ill
placed.

trario à Planeta vel stella fixa, aut signo partis contrariæ qualitatis impediuntur, vel in Solis radios incidunt. Seg. 2. Aphor. 63. (i.e.) The Influences of the Planets never cease operating, until impeded by some Planet, or fixed star, of a contrary nature, or until the chief Significator (of the Conjunction) become combust of the Sunne.

In this Conjunctional Figure, neither Saturn nor Mars meet with any great impediment until September, 1657. then ♄ Saturn comes to combustion, but I cannot conceive this will be so prevalent as to cut off the Effects of this Conjunction wholly, by reason of an ☿ Opposition of the same Planets, viz. ♄ and ☿ in June, 1657. which will be then operating with the Effects of this Conjunction; and a little after the combustion of ♄ there will happen another ☿ Opposition of ♄ and ☿, viz. on the fourth of December, 1657. Thus the effects of those two Malignants both by Conjoyning and Opposing are, linked as it were together, that they might send or pour downe their Influences in a more fuller and a more forcible manner.

And I very well remember what an Arabian of no mean Note saith of the Oppositions of these two Planets.

Quod Oppositio Saturni & Martis, est deterior eorum Conjunctione, & deteriores, ac maligniores significationes demonstrat. (i.e.) The Opposition of Saturne and Mars is worse then their Conjunction, and doth demonstrate more malignant significations; Hal. Pa. 8. Chap. 6. And thus much shall suffice for the Planets conjoynd: I descend unto

The RULERS of this Conjunction.

Plolomy in collecting the Dignities of the Planets hath as great regard to the Accidentall, as to the Essential Fortitudes; but the thing is disputable.

IT is a received Maxim among Astrologers, that the Effects of the Planetary Conjunctions doe come to passe according to the conveniency of their Fortitudes; ♄ I told you was simply most strong in our Figure, by reason of his Accidentall Fortitudes, and having Dignities in the cheifest place in the Figure, viz. the Medium Cœli, and is highest in his Elevation, besides, he hath eight Accidental Testimonies of Strength, and all his Debilities deducted.

In

In omni planetarum conjunctione eum planetam dominatorem constitue qui sublimior fuerit in Eccentrico, & parvo circulo, & qui in loco plures habuerit dignitates, & qui plures stellas si e nature similis habuerit; In every Conjunction of the Planets constitute him Ruler who is highest in his Eccentrico, and in his lesser Circle, and who hath most Dignities in the place of the Conjunction, and hath most Stars of his own Nature with him, Card. Seg. 2. Aph. 2.

Now in our Figure ♀ having as many Dignities as ♄, she being Lady of the Horoscope, and in ♋, she will put in for a share in the Rule; & Cardan saith Seg. 4. Aphorism 21. *Cum Planete simul duo dominantur, erit iudicium ex amborum significatione mixtum; cum autem dominus ipse alteri assimilatur, præcipuam quandam vim obtinebit; When two Planets Rule or Govern, the judgement shall be mixed, and taken from them both; but when the Lord of the Figure is joyned unto either, then he shall obtain principall Rule or Dominion.*

If for the Lord of the Figure we take him that is simply most strong in the Figure, then ♄ must be him; if that Planet that rules the Horoscope, then ♀; if that Planet who is Lord of Culmine Cœli, then ♄ againe; thus every way is ♄ the chiefe Dominator; yet as I said before, the Influence of Venus will be seen (although but little) through the black Effects of ♄ Saturn; for she hath eight Testimonies of Strength in the Figure, and ♄ hath no more, only he is better placed then ♀ by being with Stars, of his own Nature, Disposition or Complexion.

I shall here for the advantage of the Gentle Tiroe set down the particular significations of all the Planets, by being Rulers of Conjunctions, &c. and ♄ being Superiorum altissimus, I will begin with him first.

Of Saturn ♄.

Saturn by being Ruler of a Conjunction, presageth strange Fears, much misery, banishments and mortality to old men gene-

generally; (for ♄ is the Patron of old age) great Dearth of Cattle, and strange diseases to range among them, &c. he also produceth horrible colds, great frosts, strange and wonderfull snows, violent Tempests at Sea bringing suddain Shipwracks, and most imminent danger to all sorts of People, travelling or trading to Sea. (as well Merchants as others) He causeth mighty Inundations and overflowing of Rivers, &c. great scarcity of Graine, and other things that grow on the Earth necessary for the use of Man.

Thus hatefull Saturn threatens deep disgrace,
And bears both Plague and Famine in his face.

Of Jupiter ♃.

When ♃ Jupiter shall be Ruler of a Conjunction, and well dignified, he promisseth a great increase or fertility of all things; much rest, peace and quietnesse among all sorts of People; Magistrates, both Ecclesiastical and Civil flourish, and gain very great repute and estimation among the People; the Law is much advanced and honoured, Religion much rectified refined and adored, and the Merchants of them, viz. both Lawyers and Preists seem more honest and ingenious then at other times; the Aire is gentle and salubrious, nourishing the things that grow on the Earth; Finally, there is a glorious serenity as well in the Microcosme as the Macrocosme.

But if ♃ shall be ill Located, or be Lord of abject Houses (as in the Figure of this Conjunction he is) then his mild, gentle, and heavenly significations are much abated; nay, he himselfe is as a man dejected, where he is; like a man in his Perigrination, having neither Power or command, but upon the Terms of civillise and good-will.

So the mild Qualities of Splendent Jove
Are often seen, in Hatred's well as Love.

Of

Of Mars ♂.

If Mars shall be Lord of a Conjunction, he stirs up Wars, Seditions, Tumults, &c. he is the occasion of the wrath of Princes or Governours toward their Subjects, and of the banishing, imprisoning, beheading, quartering of many under pretence of Treason, &c. he also presageth the burning of many Townes, Cities, Houses; many Murthers and Manslaughters, Rapines and Roberies (both at Land and Sea.) Many Law suits and Controversies, mens minds never at quiet, every one would be a Massanello; Kings and great Rulers turn Tirants, and doe many acts of injustice, commit many violent outrages upon the People. In the Aire he stirs up hot and pestilent winds, and very foultry hot weather (bringing many infectious and pestiferous diseases,) much Thunder and Lightning, great Droughts, drying up Rivers and Fountains; a great want of Moisture causing a scarcity of Graine, and consequently much Famine.

Finally, there will be much unnaturalnesse among all sorts of men dwelling upon the face of the Earth.

Mars owns base Murthers, splendid Roberies!
What Souldier is he, that can't Tirannize?

Of Venus ♀.

When Venus shall be Lady or Governesse of a Cœlestiall Congresse or meeting, & well Dignified, she imports a very great increase of all things usefull unto Mankind, gives great Honours and choise Preferments unto men generally; Marriages (and many profitable Contracts otherwise) are increased very much, and those more heavenly and delectable then at other times; a blessed and most happy Harmony betweene the Prince (or Governour) and the Subject; Priest and People, Lawyer and Client, Physician and Patient, and indeed among men of all sorts and

and conditions there is a glorious agreement; she moves a gentle sweet *Aire*, with curious refreshing showers, much successe unto the noble Merchant Adventurer, pleasant and profitable *Sea-voyages*; many Leagues and Friendships contracted betweene *Nation* and *Nation*; a most happy increase of all things that grow on the Earth; to conclude, this benevolent Planet is of the Nature of ♃ *Jupiter*: Ergo, when she is ill Dignified, or countermanded in her *Rule* or *Dominion*, her verdant virtues, and pleasant *Influences* are much abated; I am sure she is so now (as I have shewed you before,) by ♄ *Saturnus* Competitorship.

Thus *Venus* (singly) darts forth good unto us,
But joyn'd with sullen *Saturn*, doth undoe us.

Of Mercury ♿.

When ♿ *Mercury* shall be Lord of a *Conjunction*, he signifies quicknesse of *Action* in all *People* generally; and that men shall be given to change, or very desirous of *Alterations*, he endueth and furnisheth men with abundance of *Subtilty*, *Treachery*, *Craft* and *Cunning*; he also signifies the activity of many *Theives* at *Land* and *Sea*; and great mischief to be done by them to the *Detriment* of many *People*; sometimes he signifies *Innovations* of *Religion*, and many mischievous controversies and troubles in the *Laws* and *Customes* of *Nations*; he also produceth strange *Alterations* in the *Aire*, high and turbulent winds, &c. All diseases of the *Braine* range when he Rules. But if *Mercury* shall be with a good Planet either by *Body* or *Affect*, then his significations of evill are remitted; and if with an evill Planet, then his mischiefs are augmented; for you must understand he is convertible in Nature, and doth assume the disposition of that Planet or *Starre* he is nearest unto, or in *Conjunction* with.

Bold *Hermes* rules the Brain with all its Actions,
Whether of *Feltness*, *Friendship*, *Faith* or *Factions*.

The

The *Sun* and *Moon* being both weak I shall not mention their significations; for it is from the force of those that have *Dignity* in the *Figure* that the *Effects* shall proceed, and not from those that have none; therefore let all take notice (whom it concerns) that those *Persons* chiefly signified by ♄, ♀, ♂, ♃, and ♿, are the *Patients* designed *Sufferers* (as it were) by this Malignant meeting; what those are may easily be understood.

For ♄ *Saturn* signifies *Emperours*, *Kings*, *Princes* and *Potentates*, (as placed or rather considered in our *Figure*) all kind of people of a servile life and *Condition*.

♃ *Jupiter* represents *Lawyers* of all sorts, from the *Judge* to the *Solicitor*, (or splitter of causes;) *Ministers* of all sorts and sizes, even from the highest *Presbyter* to the lowest *Curate* or poor *Journeyman Priest*.

By ♂ *Mars* are signified all *Governours* ruling by oppression and tyranny, *Generals* of *Armies*, *Souldiers* of all sorts from the *Captain-Generall* to the *Knapsack-bearer*, &c.

Venus hath signification of *Women* generally, and all sorts of men dealing in *Venereall Commodities*; as *Perfumers*, *Jewellers*, *Millianers*, *Sempsters*, *Musicians*, &c.

♿ *Mercury* takes notice of *Accomplants* generally, *Merchants*, *Orateurs*, *Schoolmasters*, *Printers*, *Stationers*, *Ambassadors*, *Advocates*, *Commissioners*, *Sculptors*, *Poets*, *Artificers*, *Philosophers*, *Mathematicians*, *Money-changers*, *Alchemists*, &c.

The Reason of this Prediction was in some measure hinted at before, but I shall be more cleere in the Explanation of it here, for the advantage of those who are willing to understand a Reason for what they read.

First then, *Saturn* is Lord of the tenth House, and therefore doe I place under him *Emperours*, *Kings*, *Princes*, &c. and he is located in an obscure cadent place of the *Heavens*, (of which more anon) and being there in ♂ *Conjunction* with fiery *Mars* ♂, having no *Essential Fortitudes* (only some poor Accidentall *Dignities*, which are hardly worth the calling so; all which laid together (though *Saturn* be by Nature the greatest *Infortune*) makes him more mischievous and irefull; therefore *Saturnists* or those signified by *Saturn* will most assuredly suffer.

But may some say, how can ♄ *Saturn* or those signified by him

G

him suffer, he having *Dignities* in the *Figure*, and so many it seems as he may by the *Canons of Astrology* be admitted, if not whole *Ruler*, yet a great *Sharer* in the Government of this Conjunction? or how can any one be said to suffer having *Power* (as *Saturn* here hath) be it either *Essential* or *Accidental*?

I Answer, first, that *Power*, especially *Accidental* Power, such as *h Saturn* hath here, doth but *payson* bad *Dispositions* or *Qualities*, and makes them worse; our *English Proverbe* expresseth it well, *viz. Set a Beggar on Horseback, and you shall see he will even ride to the Divell*. I hope no one will question the badnesse of the Nature of *h*, for he is bad by Nature, and here hath an *Accidental power*, therefore *Saturn* is made worse by being *vested* with *Power*; and consequently those under him, or signified by him will suffer.

Secondly, if *Power* or *Rule* be put upon any one that is not a fit *Receptacle* for it, or a person not fully or fitly prepared to entertain it, or apt for the management thereof, then is *Power* or *Dignity* but the *Prodromus* or forerunner of the persons Ruine that doth entertain or receive it.

But *h Saturn* is an unfit *Receptacle* for *Rule* or *Power* in this Conjunction, he wanteth *Essentiall Fortitudes*; therefore his *Rule* here is but the *Prodromus* or forerunner of the many mischiefs which will befall those Persons signified by him.

The Reasons for the *Proposition* and *Assumption* are full, for the Proof thereof by what hath been said before; therefore I need not re-iterate, and I suppose none will deny either of them, they being founded upon the Rock of Truth.

Zucby makes mention of a *Fool-hardy Souldier*, who having a puffed up *Power*, (for the time) thought himselfe of strength sufficient to encounter the *God of Israel*, and vaunts himselfe beyond himselfe (as all doe that are not rightly prepared and fitted strenuously for *Rule*) and would by all means challenge the *God of Israel*, thinking the best of his *Champions* a match too low for him; and at length (as *Zucby* relates the story) the *God of Heaven* admits of the Combate, and sends forth one of his least *Warriours*, even a poor *Hornet*, which after a little combating with this *Glorioso*, gets into a corner of his *Armour* (for he came *Armed* from head to foot) neer his *Eye*, and there stung

stung him so shrewdly, that the before wonderful Warriour, not being acquainted with his *Power*, but now too sensible of his folly, yielded (as his folly had made him) unto his Adversary, and confessed his own *Indigency*.

Herod in the *Gospel* engrosses improper praises and *Power* too, thinking himselfe to be what the *People* of his *Court* in a flattering manner termed him, and is eaten up of *Worms*; *Herod* knew not *Herod* (*i.e.*) He was not acquainted with the *Power* he ruled by; he thought it to be absolute and *Essential*, when *God* knowes it was but a meer *Accidental Permissive Power*.

The *Lydian Maid* in *Ovid* could weave well, but her owne large conceit undid her, she was turned into a Spider. *Ovid Met. Lib. 6.*

Alexander the Great sends to the *State* and *City* of *Athens* with a command to *Apotheise* or make him a *God*, they with an Ironicall obedience drew up his *Deification* thus, *viz. Quoniam vult Alexander Deus esse, Deus esto. (i.e.)* Since *Alexander* will needs be a god, let him be one.

Solyman (to shew himselfe one unacquainted with *Dignity*) would needs write himselfe *Brother* to the *Sunne*, *Moone*, and *Starres*.

Lucifer would be above all, and was for that *poysinous Presumption* he gained by his ill using his *Power*, cast even below all.

Thus you see that *power* ill placed is but the *Prodromus* of *Ruine* and *Misery*; I shall close this Answer with a Similitude: A Planet having no *Essentiall Dignities*, and but some few *Accidental*, is like a great Person or King, who being cast out of his *Native Kingdome* or *Place* wherein he had *Power*, and is enforced (as we ordinarily term it) to be beholding to another for his *Alms* or favours of *Grace*, whereby he may subsist; and is also subject to all manner of evill *accidental casualties* or *Chances*, either by the least crosse-grain'd information of *Court Parasites* (there are few *Courts* without such *Cattell*) against him or the smallest kind of misbehaviour, either in his *Person* or *speech*, or (as most frequently it cometh to passe) the *Love* and tender affections of his *Benefactor* is apt to changes, so that if he escape *Charybdis*, *Scylla* swallowes him.

All great mens Favours are like empty Dreams,
And may (with Love) be writ in rapid streams.

D'Amboise in the Tragedy was by his Prince vested with a Power superlatively Great, but loe ! he lost his life by it.

This is the condition of Saturn here, who being out of all his Essentiall Dignities, and free from all manner of good Radiations of the Benevolent Planets, viz. ♃ and ♀ ; and hath nothing that shews like a Fortitude Essentiall, but the Reception he hath with ♄ Mercury viz. by house, and Exaltation; but ♄ being both combust and Cadent in the sixth House, the Reception will nothing advantage him; therefore poor Saturn, (or rather the poor Saturnists) will very much suffer by this malignant Congresse; and so I conclude my Answer to the Objection.

Secondly, ♃ is Lord of the eighth and twelfth Houses; the twelfth is the House of Imprisonment, sorrow and mourning, and of the Evill spirit; and the eighth is the house of Death. *Nulla divisio circuli tunc pessima tamque crudelis in omnibus quam octava est,* saith, Rigell, Aphor. 35. There is no part in the Division of the Circle of Heaven so ill, so cruell or malicious in all things, as the eighth House is; yet is ♃ Jupiter Governour hereof, and in ♄ unto it, Retrograde and in Detriment and truly Peregrine; therefore those signified by him shall also suffer; and as ♃ is posited in II the day house of ♄ ; it is a hundred to nothing, if some sneiveling, shallow-sould, crack brain'd Idiot, either from the Presse or Pulpit, Gatsker or Vicars-like doe not bewray their ignorance in printing or sputtering some silly-ridiculous-Rabblement of nonsense against the Mathematical Science, and its Professors; but *Scientia non habet inimicum nisi ignorantem*; Art hath no Enemy but ignorance, nor have Artists any but the Ignorant.

Mars is weake in the Figure, and in an evill House, and partly Lord of the twelfth, is Cadent, and in an Earthy signe, void of all good Radiations; therefore men signified by Mars will feel the Effects of this Conjunction.

Venus is (true) in her owne House, and Lady of the Horoscope, yet is the Combust of the Sun; therefore Venus (or Persons signified by her) must share in the suffering hereby signified.

Mercury is Lord of the Sixt, and in the Sixt (but not in the signe of the Sixt) Combust of the Sun; and Mr. Lilly saith, In his Introduction Page 111. that the Combustion of any Planet is the greatest misfortune that can be; therefore those signified by ♄ cannot

cannot be Exempted from suffering a part herein.

Having thus given my Reasons for my Predictions, what need any be angry if in some places I reiterate? for, if in meeting with severall arguments of a stamp, I should reb them of their Conclusions, what could I expect less, then to be Arraigned at the Barre of Reason for a Felon?

I shall close this Part with that excellent and Divine saying of Pontanus in Urania Lib. 1.

*Magnum opus, et jam signa Dei fulgentia terrent
Armorumque haurit strepitus, clangorque ubarum.
Ipse Deus, rapidis insistens prenis habenis,
Tela manu qualis insultans, acerque cruento
Ore tonat, pellunt agili remone jugales
Exanguis metas, atque tremor; tum ferreus ora
Terror, sanguineusque pavor, qualis ante flagellum*

In English thus, after my weak Version.

Great is the Work that our God hath in hand,
His Trumpet Sounds, his Signes make all men stand
Amaz'd! His warlike Weapons doe appear
To Punish us; he shakes his Darts (most clear)
Over our heads: and then doth seircely Thunder
And strikes Mankind with Horrour, Feare and Wonder!
Men Equally are threatned, and doe goe
To misery, to Sanguine, Dread and Woe.

The Sign it falls in, and Kingdomes and Countries subject to its Effects.

THIS Conjunction is Celebrated in the Virgin, a signe of the Earthy Trigon, Barren, Cold and Dry, Double-bodied and Feminine, and in the last decade or face thereof; which Johannes Angelus saith, signifies sterility, and a loss of members through many infirmities; many Depopulations and destroying of many

*vide Johannes Angelus
Fol. 77. of
his Astrol.
Opticks.*

trees. The Image of this Decanate is a Decrepit old man; and what more fit or suitable subject can there be for sicknesse and infirmities (nay Death) then such a one?

Astrologers have observed that a ♀ Conjunction of the Superiours in the Earthy Triplicity hath frequently been attended with Earthquakes, Comets, Blazing-Starrs, great Inundations, wonderfull changes in Religion, Famine, Pestilence, &c. and that there hath been much Knavery, many unloyall and injurious actions perpetrated among men generally, and in particular among Governours of Townes, Forts, Castles and Armies; there hath been much Treachery, and many indirect dealings, and many of them caught in their Knavery and rewarded accordingly; this in generall of a Conjunction in the Earthy Triplicity; but if the Congress shall be in Virgo, then the Effects follows the Jackets of men most of all, and those no mean ones, but Emperours, Kings and Potentates, &c. much damage doth ensue to the Arch Bishops, Bishops, Suffragans, and Clergy-men of all sorts; the Judges and Lawyers are also threatened by it. *Bicorporea hominibus & Regibus judicium præbent, ob duplicem affectionem; Rex enim respectu subditorum, & subditi respectu regis dicuntur.* Proclus page 68. Bicorporeall or double bodied Signes give judgment upon Men and Kings, &c.

Why should they not? ♀ is a Humane Sign.

In the year 1568. there was a ♀ of ♀ and ♂ in ♀, and the Chronologie of that year tels us, that a Civil war brake forth in France about Religion, the knavish Jesuites bring their inquisition into the Netherlands; many gallant Nobles in France and other places put to death, and in Holland there brake forth a violent Inundation and drowns 400000. people; I could mention more such like miserable Effects that have followed such Conjunctions; but I shall forbear it here, intending to trace Chronology a little, and make a Catalogue of all the Conjunctions of these two Planets, and of the Effects succeeding them, for a hundred years (and more) past, which may prove advantageous to the Reader, especially to those who are but indifferently skilled in Chronology, and will come now to discover what Kingdoms, Countreys and Cities may in a natural way either more or lesse feel the raging Effects that this Conjunction is likely to produce.

And

And for the discovery of those, let us adhere to Proclus, *Considerandum est signum in quo contingit conjunctio, & ejus triangulus, & ex perveniens quadrans, nam in regionibus quadranti subjectum, eventum esse dicemus.* Lib. 2. fol. 61. Consider (saith he) the Signe wherein the Conjunction is, and his Triangle or Triplicity, and the Quadrant belonging thereunto, and judgethe Events to manifest themselves in those Regions or Countreys belonging to that part of the World, &c.

And Cardan doth not differ from Proclus when he saith *Detrimenta rerum fiunt maxime locis quæ subsunt Ascendenti, & qui in aspectu sunt constitutionum, & his qui eidem subsunt Trigoni.* Reg. 2. Ap. 122. Great Derriment & Losse shall befall those Countreys subject to the signe Ascending, and to those that are in Aspect to it, or of the same Trigon or Triplicity; in following these Aphorisms, I shall take all those Kingdomes, Countreys and Cities subject to ♀, ♀, ♀, for Triplicity; for the Quadrat Aspect to the signe ascending which is ♀, ♀, ♀, ♀; for the Quadrate to the signe of the Conjunction which is ♀, I must observe ♀, ♀, ♀; having so done; we shall find those Kingdomes, Countreys and Cities on which the Influence of this Conjunction will chiefly operate to be these following.

Of Kingdomes and Countreys these.

Albania	Greece	Parthia	Thrace
Armenia	Hungarie	Peidmont	A part of
Africk a part of it.	Italy	Persia	Turkie
Barbary	Ireland	Portugal	Valachia
Bavaria	Lorraine	Russia	West-Indies
Brabant	Lumbardie	Sicilia	Westphalia
Bohemia	Macedon	Slavonia	
Calabria	Mesopotamia	Spaine	
Campania	Muscovia	Swedland	
Cyprius	Normandie	Tartaria	
Ægypt a part of it.	Norway		
Flanders.			

Of Cities and Townes these.

Alexandria	Corduba	Lovaine	Paris
Bamberg	Callen	Leipsig	Prague
Basile	Cleves	Lintz	Ravenna
Brandenberg	Cremona	Mantua	Rome
Breme	Damascus	Montsferret	Rhodes
Buda	Frankfort on	Mentz	Rhemes
Bristoll	Oder	Mecklin	Ratisbone
Brundusium	Gaunt	Messina	Sena
Brixia	Hasford	Nants	Tbolouse
Bruges	Hamborough	Narbon	Toleda
Bononia	Hierusalem	Norernberg	Trent
Confluentia	Ingolsted	Oxford	Vienna
Compostella	London	Parma	Worms.
	Lyons	Panormus	

Yet of all these places will those under m suffer most, for there the Conjunction is. Astrologers have observed m (the place of this Conjunction) to be the Horoscope of the chiefe City of France, and France undoubtedly will suffer miserably before the Effects of this Conjunction be over. I remember several Prophecies in Mr Lillies Monarchy, relating to the now probable Sufferings of the Kingdome of France, one is this;

Rex Franciæ depellitur à suis finibus à propriis subditis, exercebit enim in eos tyrannidem in gentem & contra Ecclesiam Christi instigatus ab Episcopis & Pontificibus, qui proditoriè apertâ pecuniâ oppugnati cum sedacent & tradent: ipse vero videbitur hæc facere in gratiam effusum, &c.

The King of France shall be driven from his own Coasts and Co-fines, by his owne Subjects; for he will exercise very great Tyranny against his Subjects, and the Church of Christ, being instigated or stirred up thereunto by the Bishops and Romanists, who shall seduce him and betray him traiterously with bribery of Money; but those misdemeanours he doth, shall seem to be done

done in favour to his Kinsmen or Allies. But when he shall be removed, and false Man shall be alone Banished, or all alone in Exile, a part from those he confided in; these things shall come to passe upon his second Ingresse into the Kingdome.

Another saith, A great and Faithfull Dragon shall banish by his most powerfull Arm envious Traitors; in his pride he shall enter by force their Land, he shall Oppresse France, &c.

A third saith, The Flower de luce and France shall live at variance, &c. Surely by the Flower de luce and France here, we must understand the King of France and his Subjects, and then this Prophecy will have relation to the foregoing one.

But must France be the chiefe Sufferer? shall she have no fellows to share with her? yes, Spain will also suffer, London (and consequently England) will also suffer; and not these only, but all the forementioned places in the Table, either more or lesse.

I remember a dismall and most dreadfull Saxon Prophecy concerning Spaine, it is this; the bowels of Spaine shall be split in sunder, and divided for want of Government; whether this Prophecy shall take place upon the Effects of this m of h and g in m , I take not upon to determine; however, sure I am, that Spain is very likely to suffer, not only from the Effects or Influences of this Conjunction, but from the Effects of the double Quartile that Jupiter the Patron of Spain meets with in August, 1656. one from g , the other from m ; besides, we are not ignorant of the dayly danger Spaine at the present is in; her notorious villanies proclaime her ripe for Judgement; her barbarous Actions, as well to others, as to our Nation are the Harbengers of her deserved punishments. Hath she deserved to suffer? let her (on Gods name) smart.

Poor London! thou art also concerned herein; many are the Prophecies that strike hard at thee, which thou hast been sufficiently acquainted with already; the Sword of Heaven is Drawing against thee, and before the dreadfull Influences of this Conjunction of the Malevolents are over, many of thy Children will be cut off by Sicknesse; thy Significator is Cadent in the House of Sicknesse; bear the storme patiently, for 'tis the Mercy and Clemency of the God of Heaven, that thou hast escaped so long.

H

Eve-

Every one of the rest, in one kind or other will (as I told you before) taste of the *Effects* of this *Malignant meeting*. Let the God of *Nations* be glorified in his *Nations*, either in the *Prosperity* or *Adversity* of them, which him best pleaseth.

Private Persons will also be much prejudiced by this Configuration, especially those who have the last Decade either of Π , Σ , ♌ , ♍ , the place of the Luminaries Ascendant or Midheaven in their Nativities. I know One of no mean Birth in Europe, who hath this Conjunction fall very neer his Ascendant, *Sed regit Astra Deus*. I know also that this Conjunction falls in the Cuspe of the ninth House of the Nativity of a very great and eminent Cardinal or Churchman of Europe. I am afraid that many great ones of Europe will be enforced (before the *Effects* of this Conjunction be over) to take up old *Ovids* Complaint: *Nos quoque floruius, sed flos fuit ille caducus.* (i.e.)

I had a springing time, but in the bud

My Flower was nipt, and never came to good.

Nay, I know a Gentleman a very good Friend of mine, who sustained the evil of a Conjunction of these two Planets in 1654. (by being in Opposition to his Ascendant) in a very ragged and hard measure; thus we see what misery it is that these Conjunctions bring to men; how strongly they do operate in private Genitures; and must not that Man be mad, or worse, that will slight and neglect his Nativity, by the knowledge of which he may be forewarned of either good or evil, portended by any Cœlestial Appearance whatsoever? It is none of the least blessings (saith * one) bestowed upon Man (by the Providence of God) that he may be forewarned of a mischief impending, in that he hath the benefit of time offered him, wherein he possibly may divert, or at leastwise mitigate any evil, or otherwise with joy and thankfulness expect and receive any blessing portended by the Stars and Planets. But it is a curse to run blindfold and headlong into any mischance or misery, being neither sensible or mindfull thereof. I pity those Cowards who (like some that wink when they fight) are afraid to foresee any evil of themselves, as though their Nescience (or non-visibility) of the evil, were sufficient to divert or secure them from danger. If mans fate be certaine, why should we fear to

Scotus Sen.
2. saith, By
the vertues
of the Signs
and Planets
therein placed
at the
birth of any
one, the
Artist may
foretell the
whole life
thereof.

* Capt.
Wharton.

to know it? If it be uncertain, why should we fear to try it? Those wretched Sons of Ignorance (thus disposed) of old, were handsomely caught in in the Poets *Dilemma*;

If Fates Decrees are sure, in vain we fly them;

If they are not, in vain we fear to try them.

And so I conclude this third particular, and descend to

The House of Heaven in which this Conjunction Falls.

AND that is the sixth House; a House unfortunate, Cadent, and Feminine; it is the House of Sickness and Infirmities, & represents all manner of Servants or Gally-slaves, &c. it hath signification of all sorts of lesser Cattel, as Sheep, Hogs, Goats, Hares, Conies, &c.

Si quando Saturnus fuerit in sexta Domo, & signum fuerit humanum, significat infirmitates pro natura ♄ melancholicas & caducas, epilepsiam, maniam, Lepram, & omnes infirmitates provenientes de natura frigida & sicca. (i.e.) If when ♄ shall be in the sixth House in a humane signe, (as now he is) it signifies infirmities of the Nature of ♄ , Melancholy, Weaknesses, Epilepsie, Lameness, Leprosie, and all infirmities coming of the Nature of Cold and Dry.

Si Mars fuerit sexta Domo, & signum fuerit siccum, accident hominibus infirmitates calide & sicce, &c.

If Mars shall be in the sixth House, and the Sign thereof shall be Dry; Hot and Dry Diseases shall happen unto men, &c. This & threatens much detriment & mischief all those of a servile condition, and to Bondslaves more Captivity and misery then is usual; it likewise threatens many sicknesses and infirmities to range among Day-Labourers, Shepherds, Hogherds, Neatherds, Warriners, &c. and why not Death it selfe? they are the Enemies of Nature that are conjoynd. Much Detriment and Damage is signified unto all manner of small beasts, A Rot and Murraine to range among them, even to the Destruction of whole Flocks, or Drödes of them.

September in the wonderfull year of the World is noted to be a Month unnatural; the Earth will be so unfit for Tillage that all manner of Cateell will Rot on the ground, which will breed such store of Flies and Vermine that the Earth will be empoysoned, and receive no fruit to increase; see Mr. L. Monarchy, Pag. 72.

I dare not affirm this September to be the September in the wonderfull year of the World, yet I dare (and doe) affirm that this September is so wonderfull, for those wonderfull Configurations celebrated therein, that all the Septembers since Noah's Flood (which is now (by common Compute) 3949. years ago) cannot compare with it; nor can I assure my selfe that the Earth shall not be empoysoned; verily, I fear it, for the unaptnesse of the Earth to receive fruit (or Graine) to increase; why should I not beleve it? the Planets Conjoynd are sterill, the Signe in the ♀ is unfruitfull, the House of Heaven not fecund.

Barren causes never produce Prolifical Effects.

But the Signe of this Conjunction is Humane, Men and Women will also suffer; much deceit and hipocrisie will be frequent now among none of the meanest Personages of Europe; according to that of Haly, Pars 8. C. 20. *Quando ♀ & ♂ junguntur in ♍ mulieribus damnum significat, & quod decipiunt Reges*; When ♀ and ♂ are joynd in Virgo, it signifies losse to Women, and that Kings (or Men in great Places) shall deceive; but this is the House of Sicknesse, what doe I talk of Deceit and Hipocrisie here? To return,

It is the opinion of the best Astrologers that ♂ and ♀ in the sixth Conjoyn'd, shew the Excellency of a Physician, and the great Fortune & good-luck he shall have in curing any Sicknesse or Disease whatsoever, we have them both in the sixth, though I confesse not in Conjunction, but a great deal worse disposed, which intimates the great miseries that many men shall sustain by the infortunary of Physicians, who are very likely to be ignorant of the afflicting humour; the Conjunction hapning not only in so obscure and unfortunate House, (which to me is an argument it should in some measure obscure the Disease) but Venus the Physicians helper is *sub radiis*, then which no affliction can be greater.

Now will the Physician use his Etair, and try his wits to purpose or (rather to no purpose) for where the humour of sending

lies, none of them all know (or can know, unlesse better qualified then Physicians ordinarily are.) Many will use Simples, and many Compounds, some Indian Drugs, and some those of Arabia; let them rake all over India, and Arabia, Egypt and Ethiopia for Remedies, and when they have done all, they must be content to be ignorant of the Disease; the Physicians ordinary presages shall deceive him; and his vulgar Crises shall stand him in little steed. Here are five Planets in the sixth House (which I told you before was Cadent) two of them Combust, all subterranean; therefore Ptolomy in his Centiloq. Aphor. 26. saith, *Latet plane res quum stella eam significans aut sub terra est, aut in alieno loco soli conjungitur.* (i.e.) the matter is obscured when the Planet signifying it, is under the Earth, or joyn'd to (or combust of) the Sunne in an obscure house.

Venus which is the Physicians friend or helper, is combust, cadent, and in an obscure House; *Cum Planeta est cadens, est ut vir vexatus timidus*; when a Planet is Cadent, he represents a man (or men) fully vexed, troubled and fearfull.

Albeit, I am not of his mind who (envying at Physicians) said; he would much rather beleve (and commit himselfe unto) a meer Empericke, then a meer Doctor (or learned Practiser) of Physicke, (for I know 'tis the knowledge of the Physician must lift up his head, (a Jewell that Emperiques are ignorant of) besides, we are commanded to honour the Physician, &c.)

Yet I say, this will be a time to try the Physicians skill, and of distinguishing betwixt a sober grave and learned Doctor of Physicke, and a cracking, quacking Mountebanke.

The Ingenious Physicians will never be angry (I am certain) at any ones cautionizing them; the silly and ill-bottom'd Practisers may quarrell at my questioning their Presages and common Crisis in Diseases; let them do so still, if they please; but the true Astrologique Physician knows, and is confirmed, that the Crisis in Diseases doth not come by any single or constant rule, but sometimes sooner, sometimes later, as the Means Motion varies; for he is sometimes in Apogee, and sometimes in Perigee, sometimes he goes 15 Degrees in a Day, other times not above 12 Degrees; whence arises the various Crises, which none but the Astrologique Physicians know; and truly they, viz. the

It is not every seventh day, or sixth day and odd hours that bring about the certaine Crisis; that alone is to be gained by more curious Calculation.

Astrologique Physicians, will have trouble enough in discovering the uncouth distemper threatned by this Conjunction; the Disease keeps its Court in the Bowels and Belly; the meeting is in in 𐀀, all men are troubled, every one is complaining, somewhat like that of the Poet.

*Ille humero, hic lumbis, hic coxa debilis, ambos
Perdidit ille oculos, & iuscis invidet, hujus
Pallida lacra cibum digitis capiunt alienis.*

One of his Shoulder, one of his Loyns and Reins,
A third of the *Sciatica* complaince;
That man with Age is blind or both his Eyes,
And as more happy, the one ey'd man envies;
This mans pale lips, from th'others hands doth eat.

And truly if we doe but consider that this Conjunction happens in the eighth House of the ♂ of ♄ 164². and in the *Ascendant* of the ♀ of them in 165². and in the fourth house of that Eclipse of the Sun, in the year 1652. men will be subject to such kinds of *Complainings*; for indeed these are not only bare Testimonies of *sicknesses*, &c. but of an approaching *Mortality*, and of strange and wonderfull *Mutations* in most of the Kingdomes and Countries of Europe, for the changes of States, &c. let the *Polititian* look to that, that's his worke; and for the prevention of the death of many thousands of *Europes* Children; it is very requisite the *Learned Physician* adhere unto *Astrologers*, especially in so needfull a time as this is likely to prove; without *Astrologie* it is impossible (saith Sr. Christopher Heidon) for the *Physician* to judge safely, either when to *Purge*, or to *Vomit*, or *Blood*, &c. for saith he, the *Physician* that is ignorant of *Astrologie* knowes not the quantity of the *Humour* offending; but by *Astrologie* he may discover it plainly: For Instance, this Learned Knight, bringeth in Cardan afflicted with a distemper, who saith, If by the Art of *Astrologie* he had not better attained unto the Nature of his Disease, then the *Physician* that would have ministred unto him, could have done by his skill, he had been assuredly Cured by Death, rather then

then preserved alive by *Physicke*; he subjoynes this reason of it; for mistaking the cause of his *Sickness*, he meant to have applyed that which would have encreased it, and not taken it away.

Hippocrates accounteth a *Physician* without *Astrology*, as like a man blind, and gropeth his way with a staffe.

Galen admonisheth that we by no manner of means whatsoever commit our selves to a *Physician* ignorant of *Astrology*.

Thus, those eminent Doctors of *Physicke* themselves; but alas! where shall we finde an *Ingenious Galen* now? or who can say he hath met with a true *Hippocrates*? are the *Physicians* so ingenious in our Dayes? Nay, will not many of them (I dare not blame all) cry out, what have we to doe with *Astrologie*? How should that stand a *Physician* in steed, or which way can he be benefited by it? or will not many of them (especially such a one as that silly *Simpler*, lately came into the world as a *Brat abortive*! or borne out of season, or rather before it, who most ridiculously doth) execrate and damn the glorious *Science* of *Astrology*, (although it be the *Physicians* right leg, and without it he must goe limping) and call it *Witchcraft*, deem it *Diabolical*, when their *Ignorance* will not permit them to come to the Knowledge of it; albeit (as I said before) they are lame *Physicians*, *Shadomes* without *substances*, *shells* without *kernels*, not having it.

If then (as by the forementioned Examples) *Physicians* are lame and deficient without *Astrology*, then their cures (if I may call them so) must be lamely performed also! and consequently their *Patients* most wretched Sufferers under their hands. *Cavendish ab is quos Deus notavit*, was as well meant I suppose of the formity of a mans Reason or *Understanding*, as well as his bodily Deformity, and may be urged for one, as well as the other.

In what a wretched and miserable condition shall that man be, who falls into the hands of a *Physician* that is of a crooked or deformed *Understanding*, whose Reason is *Hoodwinked*, whose Art is nothing but a Chaos of *Confusion*? In such a case, there is, *Plus à Medico, quam à Morbo periculi*; More danger from the *Physician* then the Disease; and truly in my opinion it is farre better for a man

man to know nothing in Physicke, then to know it to halves, if he intend to practise, or indeed in any other Science; excellent therefore was that of the Poet;

Judice me, soli semperque perinde beati

Sunt quicunque sciunt omnia, quique nihil;

If I may judge, they only happy show

That doe, or little, or else all things know.

'Twas through the Physicians Ignorance, and the failing of many under their hands, that raised the Dutch Proverb; *A new Physician must have a new Church yard.*

And Pliny tells us, Physicians generally kill as many as they save; and Juvenal interrogates Satyrically, who can tell (saith he) how many Murders they make in a year, that may freely kill Folks, and have a Reward for it? but I hope better things of our Learned Physicians, who I beleeve make a better Conscience of their wayes; Physick no question is Excellently usefull and necessary, if thoroughly understood, & rightly applyed to persons that are proper subjects for it; otherwise 'tis destructive to Nature.

Prudens & pius Medicus, morbum ante expellere satagit Cibis medicinalibus, quam puris medicinis, saith Arnoldus, Aphorism. 8. (i) A discreet and godly Physician doth first endeavour to expell a Disease by Medicinal Diet, then by purer Medicine; and a little after, he that may be cured by Diet, must not meddle with Physick.

Modestus & sapiens Medicus, nunquam properabit ad pharmaciam, nisi cogente necessitate. (i.e.) A modest and wise Physician, will never hasten to use Medicines, but upon urgent necessity, and then it shall be but sparingly.

But whither have I launched? I have endeavoured thus much, to shew the meer Physician his great want of *Astrology*, and how it may advantage him; I have done; onely take notice that *Chronical Diseases* are best discovered by the Nativity of of the sicke; for acute distempers the *Decumbiture* may well serve; and least the Physician (notwithstanding all this I have said) shall be ignorant of the true *Crisis* in Diseases; I will give him an Example toward the latter end of the Booke, with a Figure on a *Decumbiture* also, by which he may be convinced of the Error of the vulgar *Crisis*, and of the real truth and certainty of this.

If

If any Son of Physicke shall judge me too busie (I being no Physician my self) with the Physicians Art; let him know that it was the house of Sicknesse I was treating of, and that brought me to it; besides, the Infirmities threatned, and the common Physicians road interrupted by this most malevolent meeting required it; and so I conclude this Particular.

Only observe, that as γ is the Disposer of this σ , π being his House and Exaltation, and he the sole Dominator of this our Age, by his Angell having the Government or Tuition of the World (*Sub Deo*) at this time; so the Effects thereof will not only operate forcibly, but very subtilly and cunningly; the Brain of men generally will worke and cast about, how to deceive and circumvent each other; a strong Spirit of Hypocrisie, Treachery and basenesse will be let loose among the Nations of Europe; Destruction is the Scene threatned; base Adors in this dismal Tragedy will not be wanting. Mercury is convertible in Nature, and in in σ γ , whence we may gather, that here will be many smoot-fac't Treacheries, and sinister Nocturnal Villanies, as well as broad-fac't, Masculine and publike Knaveries perpetrated. The Divine Du-Bartas hath a few Verses which suit excellently well with the Effects of this σ , they are propheticall to our purpose; for most assuredly Baals Prophets were never perplexed with a more deceitfull Spirit, then Europe (in all probability) is now likely to be; for (as this Divine Author sayes) we shall behold the variety of mens Dispositions and Natures, and shall see

Some Apish, acting every Factions Medall;
Some Swinish, wallowing in their Surfeits puddle;
Some Goatish, haunting Fillyes with their Dams;
Some Wolvisb, wurring innocentest Lambs;
Some Currisb, snarling at all Good mens Good;
Some Monkish, Hollow under Holy hood;
Some Brutish, Monsters in all kind of Evill;
Some Hellish, Adors, Factors for the Divell.

A TABLE of all the Conjunctions of ♀ and ♂ since the year 1552. unto this present year 1656.

Teare of Christ.	Character of their Con- junctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1554	♂ ♀ ♂	March	6	20	♋	Latimer, Ridley and Cranmer burnt; Emperour of Germany resigns his Kingdome; Duke of Venice deposed; French beaten by the Dutch; Queen Elizabeth persecuted.
1556	♂ ♀ ♂	March	15	13	♌	Scots invade England; A pest. in Eng. English loose Calice; King of Spaine dyeth; Scots shift their Religion.
1558	♂ ♀ ♂	March	29	9	♍	The French aid the Scots against England; Queen Mary dyeth; King of France slain; Hollanders make Peace with the French.
1560	♂ ♀ ♂	April	15	5	♎	French seize the English Merchants Ships; Pauls-steeple burnt; Civil War for Religion in France began upon their basely butchering many Protestants as they were at the Devotion.
1562	♂ ♀ ♂	May	7	3	♏	Peter Martyr dyeth; A Plague in England; The Muscovites invade Livonia, lose 5000. Wagons, &c. The Duke of Guize slain at the seige of Orleans.

Teare of Christ.	Character of their Con- junctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1564	♂ ♀ ♂	May	30	1	♐	Oneal rebelleth against England; Calvin dyeth; The holy League (as it was called) between France and Spaine; Venice refuseth the Popes Inquisition; the States of Holland stand on their guard.
1566	♂ ♀ ♂	June	23	27	♑	Images broken down in the Netherlands; the Lutherans joyn with the Papists against the Calvinists; King of Scotland murdered; Liberty of Religion granted in France.
1568	♂ ♀ ♂	July	13	23	♒	Northumberland and Westmoreland Earles rebell, and Duke of Norfolk committed; Prince of Conde slain; Another Civill War in France for Religion; the Inquisition in the Netherlands.
1570	♂ ♀ ♂	July	29	17	♓	Foure hundred Thousand People drowned by an Inundation in Holland, they refuse to pay the Duke Taxes; Earl of Northumberland beheaded at York; The Battel of Lepanto.
1572	♂ ♀ ♂	August	7	10	♈	Duke of Norfolk beheaded; Drake went to the Indies; French Massacre; Rebellion in Ireland; King of France dyeth; Earl of Mont-gomerie Executed.

Year of Christ.	Character of their Con- junctions.	Month.	Days.	Degrees.	Signs.	Some Chronological Observations of what succeeded these Conjunctions.
1574	♂ ♀ ♂	August	8	2	♈	Seventy Thousand dye of the Plague in Venice, 1575. the Plague ceaseth, and they build a Church to the Redeemer. The Turk invades Polonia, and destroyes much of it by Fire.
1576	♂ ♀ ♂	March	20	2	♏	Antwerp sacked by the Spaniards. Another Rebellion in Ireland. The Muscovites waste Livonia. Don John of Austria is proclaimed Enemy to the Netherlands.
1578	♂ ♀ ♂	March	18	23	♏	The English settle a free Trade with the Turkes and Muscovites. Earle of Arbol poysoned in Scotland. Don John of Austria dyeth. Seventy Thousand Turks slaine by the Persians.
1580	♂ ♀ ♂	March	20	15	♏	The Irish Rebels suppressed. The Spaniards beaten out of Ireland. Duke D'Alva dyeth. The Prince of Orange Murthered by a Shot.
1582	♂ ♀ ♂	March	26	7	♏	The Pope alters the Kalendar. A great Famine at Rome. The King of Scots taken Prisoner. Peasants in France Rebell by reason of Taxes.

Year of Christ.	Character of their Con- junctions.	Month.	Days.	Degrees.	Signs.	Some Chronological Observations of what succeeded these Conjunctions.
1584	♂ ♀ ♂	April	3	1	♏	Prince of Orange murdered; Seditions in France. King of Spain abuses the English Merchants. Drake takes severall places in India. English discover Virginia.
1586	♂ ♀ ♂	April	14	24	♏	St Francis Drake takes Hispaniola and Cartagena. Earle of Northumberland found dead in the Tower. Germans invade France, and are beaten. France loseth two Dukes; the Bassa of Buda slain by Amurab.
1588	♂ ♀ ♂	April	28	19	♏	Spaines ARMADO defeated. Prince of Conde poysoned. 15000. Houses burnt in Constantinople. King of France stab'd. Mother French Queen dyeth. A great Inundation at Venice.
1590	♂ ♀ ♂	May	17	16	♏	An Earthquake in Vienna. Many gallant Learned men burnt as Magicians in Saxony, Denmarke. A Dearth of Corn in Italy. A great Sea-fight between Engl. and Spain. 20000. dye of the Plague in Candie.

Year of Christ.	Character of their Con- junctions.	Month.	Day.	Degrees.	Some Chronological Observations of what succeeded these Conjunctions.
1592	♂ ♀ ♂	June	7	14	♂ Saxonians turne Apostates, the French King doth the same, and is absolved by the Popes Holiness; A Rebellion in Ireland; The Turke prevaile against the Hungarians, yet lose eightene Thousand Men.
1594	♂ ♀ ♂	July	2	11	♂ Wars between France and Spain; The Spaniard beaten in Picardie; Jesuites banished France for their Insolency; Narva in Livonia burnt; King of Portugall Dyeth; Many Persons of Worth Executed for Treason in England.
1596	♂ ♀ ♂	July	27	8	♂ Spaines ARMADO destroyed at the Cape of St. Vincents; England at peace with France and Holland; The Turkes kill 20000. Christians; A great City in Turkie burnt.
1598	♂ ♀ ♂	August	16	14	♂ An Inundation at Rome; English defeated in Ireland; King of Spaine dyeth; The Turke lose in Hungaria; Holland and Spaine quarrell about Trade.

Year of Christ.	Character of their Con- junctions.	Month.	Day.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1600	♂ ♀ ♂	August	28	26	♂	England and Denmarke disagree; England and Spain quarrell; The Turke and Persians are at oddes; The Spaniards invade Ireland, and are beaten. King CHARLES Borne.
1602	♂ ♀ ♂	Septemb.	8	18	♂	The Tartars waste Hungary; Queene Elizabeth of England dyeth; A great Plague in London, whereof dyed 30578. Spaniards mutiny in Flanders; Mahomet strangeth his Sonne.
1604	♂ ♀ ♂	Septemb.	13	10	♂	Spaniards take Ostend; Madrid ruined by Fire; England and Spaine agree; the powder Plot in England; Transylvania spoiled; The Prince of Orange obtaines a Principality.
1606	♂ ♀ ♂	Septemb.	13	1	♂	The Pope excommunicates the Venetians; they war against him, and expell sedicious Jesuites; The Jesuites Colledge and Library burnt at Vienna; An Inundation at Coventry in England: The Hollander beats the Spaniard.

Years of Chrif.	Character of their Con- junctions.	Month.	Days.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1608	♂ ♀ ♂	May	4	1	♈	St Edmunds-Bury burnt. The Hollanders defeat the Portugals. Duke of Florence beats the Turkes. England at Peace with France. The Emperour of Germany, and his Brother dis- agree.
1610	♂ ♀ ♂	Aprill	22	23	♈	King of France flaine. 900000. Morisques expelled Spaine. Jesuites expelled France. A Fight at Sea be- tween the Spaniard and Hol- lander. The Spaniard looses 1500. men. A Plague in Con- stantinople.
1612	♂ ♀ ♂	Aprill	24	16	♈	The Jesuites expelled Hol- land. A tumult at Rochell. The Danes beaten by the Lubeckers. Hollanders beat the Spani- ard. Turkes and Musco- vites beats the Polonians. Turkes waste Hungaria.
1614	♂ ♀ ♂	May	2	9	♈	Hollanders invade Munster. Bermudes planted by the Eng- lish. Jewes expelled Worms, and their Synagogue burnt. The Duke of Brunwicke and his Subjects at oddes. Spaine warres with the Duke of Savoy.

Years of Chrif.	Character of their Con- junctions.	Month.	Days.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1616	♂ ♀ ♂	May	13	4	♈	Cossacks in Polonia grow in- solent, and commit many outrages. Spaniard beaten in the South Sea. Tartars invade Podolia, burn foure Cities and four hundred Villages. Spains war continues with Savoy.
1618	♂ ♀ ♂	May	29	29	♈	Empresse of Germany dyeth. Prince of Orange dyeth. Queen Anne of Engl. dyeth. Troubles in the Netherland: about religi- on. Emperour of Germany dy- eth. A Synod erected at Dort.
1620	♂ ♀ ♂	June	17	17	♈	The Protestants of Tiran murdered in divine Service. Duke of Bavaria overcomes the Bohemians. Turkes defeat the Polonians, and breake Truce with Hungary. A great Fire in Paris. All the Protestant Di- vines expelled Bohemia.
1622	♂ ♀ ♂	July	9	24	♈	Jesuites expelled the Ne- therlands. King of France a- buseth the Protestants. Seve- rall Rebellions in Asia. The Tartars waste Podolia. Death in Silesia. Bergen in Norway burnt.
1624	♂ ♀ ♂	August	2	22	♈	The Protestants expelled Austria. King James dyeth. A great Plague in London, whereof dyed 35418. People. The French arrest English Ships. Buda almost destroyed by fire.

Year of Christ.	Character of their Con- junctions.	Month.	Day.	Degrees.	Minutes.	Some Chronological Observations of what succeeded these Conjunctions.
1626	♂ ♀	August	24	18	NE	A Sedition at Leiden and Amsterdam about Arminianisme. The Persians neere Babilon kill 20000. Turks. The Isle of Rea taken and lost. A very great Earthquake in Naples.
1628	♂ ♀	Septemb.	12	12	≈	The Hollanders beat the Spaniard, and take away the Gold. A very great Fire in Constantinople. A Plantation in New-England. The French prepare for a Warre in Italy.
1630	♂ ♀	Septemb.	27	6	M	The Swede invades Germany and take some of their Towns. The Venetians beaten at Mantua, they imprison their Generall. Germany and France at peace.
1632	♂ ♀	October	8	27	M	King Charles crowned in Scotland. Laud made Archbishop of Canterbury. Ireland begins to murmur. Prinn (first time) lost his Eares. Protestants persecuted in France. Turks lose by the Venetians.

Year of Christ.	Character of their Con- junctions.	Month.	Day.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1634	♂ ♀	October	16	19	♈	King of England raiseth Ship-money, gaines the ill will of his Subjects. France and Spaine quarrell. Hollanders affront the Spaniard. Turke beats the Venetians. A Sicknesse at Rome.
1636	♂ ♀	October	21	2	♏	Scotland is high mad about Religion. A great Sicknesse in Venice. A great Frost in England. The Hollander and Spaniard fight at Sea. The Hollander is worsted.
1638	♂ ♀	October	22	1	≈	The old French Queene comes into England. Scots raise an Army, the King goes to Scotland to appease them. Spanish Fleet beaten near England. Scots rout the Bishops; turn High-Presbiters.
1640	♂ ♀	October	1	24	≈	The Scots invade England. A Parliam. called and dissolved. Another Parliament called. The Irish Massacre the English basely. The Earle of Strefford (who was Lord Deputy of Ireland) is beheaded.

Year of Christ.	Character of their Con- junctions.	Month.	Day.	Degrees.	Sign.	Some Chronological Observations of what succeeded these Conjunctions.
1642	♂ ♀	May	29	25	♋	The Bishops and Clergy routed in England. The King and his Parliament part. The King sets up a standard. The Parl. defend themselves. All England is together by the eares.
1644	♂ ♀	June	2	19	♌	Strange Innovations both in Church and State all over great Brittain. Bishop of Canterbury beheaded. The Civill Warre in England prevaieth. The Queene leaves England.
1646	♂ ♀	June	13	14	♍	For the Effects of this Conjunction in the Ascendant of Ireland, they did exactly correspond with my good Friend Mr Bookers Predictions in his <i>Irish Almanack</i> , Printed in the same year, to which I refer the Reader.
1648	♂ ♀	June	28	14	♎	Those that would be satisfied of what succeeded this Conjunction; let them have recourse to my worthy Friend Mr Lillies Astrologicall Predictions of Englands Occurrences; wherein he hath treated of them at large.

Year of Christ.	Character of their Con- junctions.	Month.	Day.	Degrees.	Sign.	Some Chronological Observations of what succeeded these Conjunctions.
1650	♂ ♀	July	18	8	♏	The Scots rebell against England. The Lord Generall Cromwell (now Protector) reduces Scotland, they rebell againe, and invade England; they are beaten at Worcester, and many of them brought Prisoners to London.
1652	♂ ♀	August	9	6	♐	Sicknesse ranges in Italy. Fires in Constantinople and Paris. England and Holland much at odds, the fight at Sea. The Hollander is worsted. Presbyterians in London found simple Plotters. Lord Cromwell made Protector. Blood rained from Heaven at Pool in Dorsetshire.
1654	♂ ♀	Septemb.	2	2	♑	England and France quarrell. In Italy many uproars. The Pope dyeth. England makes peace with France, Swedland, and Holland, &c. London three times fired. Spain abuses England.
1656	♂ ♀	Septemb.	23	28	♒	For the Effects which probably succeed this Conjunction, peruse the preceding discourse.

A TABLE of all the Conjunctions of ♀ and ♂ from the Year 1656 unto the Year 1700.

Year of Christ.	Character of their Conjunctions.	Month.	Day.	D. grees.	Signes.	An Astrological Conjecture of the Effects of these Conjunctions.
1658	♂ ♀	October	11	22	♌	The Austrian state loseth glory. Livonia loseth many thousands by Sword and Sicknesse. But shal Enland & the Netherlands be quiet; no, many mischiefs like to be perpetrated there.
1660	♂ ♀	October	25	15	♍	Bavaria boasts not of her great plenty. The Tartars are befooled. Ireland weeps. Italy murmurs, and not without a cause. The Polanders lose at Land and Sea.
1662	♂ ♀	Novemb.	4	6	♎	France is not yet quiet. Poor Spaine, the Heavens threaten thee with vengeance, and thy works of repentance are too weak to prevent it. Let London look for Insurrections.
1664	♂ ♀	Novemb.	12	27	♏	Religion is now the onely stalking-Horse in most parts of Europe. A Dioclesian Persecution threatned. What Country suffers by Plague and Famine? Is it not Spain? the ♂ is in ♂ hoc!

Year of Christ.	Character of their Conjunctions.	Month.	Day.	D. grees.	Signes.	An Astrological Conjecture of the Effects of these Conjunctions.
1666	♂ ♀	Novemb.	19	18	♐	Holland and Scotland strangely suffer. Why not some Mercenary mischiefs in England? we casteth a ♀ dexter to ♀. Must my poore Countrymen of Oxford suffer by an unwonted Catastrophe? I mourn for them.
1668	♂ ♀	Novemb.	23	10	♑	The Sweeds and Tartarians put to their trumps. Italy loseth her Glory. Doth the Pope neere this time dye? A great man of Europe is threatned. Poland murmurs. Ireland is troubled.
1670	♂ ♀	Novemb.	26	2	♒	The Portugal receives much prejudice. The Spaniard loseth in the Indies. Normandy is much afflicted. Flanders not quiet. Let Englands Metropolis look for troubles.
1672	♂ ♀	Novemb.	18	26	♓	Poor Spaine loseth much by invasions. Her Merchants laments their losses. France is all on flames, Do not her Jesuites and Churchmen suffer? Sure they doe. If the Hungarians bang the Muscovites, who can help it? Holland and Scotland and poor England mourns.

Year of Christ.	Character of their Conjunctions.	Month.	Days.	Degrees.	Signes.	An Astrological Conjecture of the Effects of these Conjunctions.
1674	♂ ♀	July	8	28	γ	Poor England, my heart bleeds for thee; hast thou no fellow-Sufferers? yes, the <i>Hollanders</i> , <i>French</i> , <i>Scots</i> , &c. who may neer this time smart to purpose.
1676	♂ ♀	July	14	24	♄	What superlatively eminent misery is it that attends <i>Ireland</i> ? Is it Intestine Divisions? or coms her mischeifs from strangers? let her smart if she rebell
1678	♂ ♀	July	31	22	♂	<i>Ireland</i> is not yet quiet. <i>London</i> is most strangely afflicted, she is neither befriended at Land nor Sea. <i>Spain</i> suffers a shrewd tempest. <i>France</i> fears a Famine.
1680	♂ ♀	August	29	19	♄	<i>Scotland</i> , <i>Holland</i> , <i>Zealand</i> , <i>Russia</i> now rage with Pestilence Religion neer a fatal Catastrophe in those places; Who would be religious, when Religion it selfe suffers so many Innovations?
1682	♂ ♀	Septemb.	12	17	♄	<i>Bohemia</i> feares another Famine. Why not another <i>Pope</i> dye? Doth the <i>Turk</i> intrench upon the <i>European</i> Territories? let him be beaten. But who is it afflicts <i>Italy</i> with variety of vengeance? Is it not Heaven?

Year of Christ.	Character of their Conjunctions.	Month.	Days.	Degrees.	Signes.	An Astrological Conjecture of the Effects of these Conjunctions.
1684	♂ ♀	October	3	13	♄	Strange Rebellions in <i>France</i> . <i>Spain</i> curses her Councillors. <i>London</i> is herein concerned. The greatest man (or one of the greatest men) in all <i>Europe</i> falls from Heaven to Earth.
1686	♂ ♀	October	24	8	♄	<i>Livonia</i> lamentably wasted. <i>England</i> receives the seeds of Sedition and Heresie into her bowels. <i>Scotland</i> and <i>Holland</i> have need to pray. The <i>Austrian</i> state is disturbed.
1688	♂ ♀	Novemb.	8	2	♄	The <i>Turke</i> troubled at his losses. The <i>Hollanders</i> hold up their heads. The <i>Bavarians</i> lose their honour no. Why should not <i>Ireland</i> lament her miseries? --- <i>Bohemian</i> bears a part. <i>Italy</i> looke thou to thy selfe.
1690	♂ ♀	Novemb.	23	24	♄	All <i>Europe</i> up in Arms. The Earth disquieted! the Sea rages! in the Heavens strange Apparitions! the like in mens minds. <i>England</i> be thou content
1692	♂ ♀	Decemb.	2	15	♄	Al <i>Spain</i> thou must sit down in the dust, the Heavens frown on thee. <i>France</i> and <i>Engl.</i> are intoxicated. But it is the <i>Hungarian</i> that is drunk with sorrow.

Year of Christ.	Character of their Con- junctions.	Month.	D. M.	D. Pres.	Sign.	An Astrological Conjecture of the Effects of these Conjunctions.
1694	♂ ♀	Decemb.	10	6	♊	Swedes and Tartarians and the Muscovites dance, but Scot- land and Holland payes the Pi- per. Ah Oxford! thy quiet is disturb'd; and thou maist sing, O Lord, how are my Foes increast!
1696	♂ ♀	Decemb.	16	27	♊	Yet, yet, poor Oxford! my dear Mother Nurse, thou art threatned; bear the storm pa- tiently, thou hast many fellow Sufferers in Europe, besides those of thine own Country. Caveat Scotland, Holland, Ire- land, &c.
1698	♂ ♀	Decemb.	22	18	♊	Muscovia much disquieted. Poor Italy neer a storm. The valiant Tartar is Thunder- strucke, but the Bolt falls in Ireland.

I Hope there is no one so ignorant as to conclude me of the opinion, that these Conjunctions of ♀ and ♂ doe operate thus forcibly of themselves, without the assistance of other Con-figurations; albeit I have taken the paines here to give such a large Catalogue of their Conjunctions, and the Actions of the same years they happened in, together with those of the years following; whosoever shall so conclude, commits not onely a Rape on my opinion, or believe, but abuses the Truth also.

Most certain it is, that Conjunctions of the superiours doe operate very strongly; but that they are the sole causes of every humane catastrophe, I am yet to believe; for there are several other remarkable things to be observed in Predicting Accidents of the World, (as I told you before) viz. Eclipses of the Luminaries, Oppositions and Quadratures of the Planets, Revolutions and Pro-fessions, Transits, &c.

And whosoever shall read (with an Astrological understand-ing) my probable Conjecture of what is likely to succeed the Con-junctions of those years yet to come, will find that I have not barely adhered to the Conjunctions of those two Planets, but to other eminent Configurations which will co-operate with them, &c.

What those other things are, the true Astrologian cannot be to seek and before I give over, it may be I may add some of them, if not all, for satisfaction to all.

It is possible, there may be some who will be apt to quarrell at me for predicting of things to come; I answer, if the ground of my Predictions were but truly known, my Enemies would not only cease to censure me, but would most willingly excuse me, and lay the blame on their own Ignorance.

Oh, but Sir, say they; doe not you by thus presuming to foretell things to come, forestall the Prescience of God? Not, I hope, when I resign my Predictions into the will of God; but further, what doe men generally when they appoint meetings to be on such a Day, or in such a Place? doe they forestall the Prescience of God? or doe Ministers when they have left a Text

(halfe finished) to the prosecution of the next Lords day, forestall the *Præscience* of God? or doe *Physicians* when they intend to blood their *Patient* one day, vomit him the next, &c. frustrate or forestall the will of God? or doe *Lawyers* when they make a writ returnable on such a day, or a summe of Money payable by *Bond*, on such a day, forestall the *Præscience* of God? I hope no such thing; yea, but saith the Adversary, they doe this with an If God permit, or If God will; Oh pure Ignorance! Doth the *Astrologer* any other? are his Predictions made any more infallible (by him) then the Actions of other men are by them? yet have I heard this in a *Pulpit* urg'd against *Astrologers* for a high and superlative Reason to prove their Art *Diabolicall*; they Eclipse the *Præscience* of God.

But yet they do no more then Mr *Parson* himselfe then did; I spare his Name, and hope that this *Enigmaticall* Note will purge his folly.

Parcere Personis, dicere de vitiis

Is a Law of known civility, which enjoyns men to spare the Persons of men, and censure their Vices, which Law (I hope) I have not transgressed.

I come now to touch on the other Conjunctions in this Month of September 1656. which I intend but barely to mention; I shall begin with the Conjunction of the *Sunne* and *Venus*, and so take them in their order as they stand.

Of the Conjunction of the Sunne and Venus.

THIS Conjunction happens on the second day of September, 1656. 3 hours P. M. at which time there is two Degrees of ν rising, and eight Degrees of μ culminating; the \odot is descending in the seventh; those that have a mind to it may see the Figure; the Conjunction happens in the House of Death, there are five Planets intercepted there in μ , the *Sunne* is Lord of the eighth, but ν is Lord of the γ . *Haly* saith, *Si \odot fuerit in Octava, significat mortalitatem, &c.* If the *Sun* shall be in the eighth, it signifies Mortality, &c.

Si

Si ν fuerit in Octava, multum morientur pueri. If ν shall be in the eighth, the Death of many Children is threatned.

Si ν fuerit in Octava, erit magna mortalitas in mulieribus. If ν shall be in the eighth, there shall be a great Mortality among Women. Five Planets in the house of Death, and of the Legacies, Wills and Testaments of men deceased, disposed thereof by ν , seem to import much Knavery and Villany, and many Cozenings and Cheatings, and Deceits to arise about Wills and Legacies, and Goods of men deceased, &c. and this to appeare the more manifest, for that γ and \odot , and η are locally in the eighth House.

Of the Conjunction of Mars and Mercury.

Mars and Mercury are joyned in 16 Degrees of μ on the fourth day of September, 1656. 7 hours P. M. at which time there is 18 Degrees of the *Ram* on the *Horoscope*, and 7 Degrees of the *Goat* culminating; this Conjunction falls in the sixth House, the same House where Mars and Saturn are joyned.

Quando γ & ν junguntur in μ , mulieribus damnum significat, &c. (i.e.) When γ and ν shall be joyned in μ , it signifies much losse to Women.

Si fuerit in sexta Domus, accident infirmitates, & dolores in infantibus, quod malum erit secundum infortunium existens in signo in quo fuerit. (i.e.) If ν shall be in the sixth House, Infirmities and Dolours shall happen to Children, which evil shall be according to the infortune being in the sign in which ν shall be.

Also, then the Infirmities afflicting Children must partake of the Nature of η and γ , for they are both in μ , the Signe where ν is; but I should conclude the infirmity to follow the Nature of γ chiefly, because he is Corporally joyned unto Mercury; the Figure of this Conjunction is not much unlike that of the Conjunction of Saturn and Mars; the Effects of this therefore will be concluded in that.

20

Of

Of the Conjunction of Saturn and Venus.

ON the seventh day of September, 1656. ♄ and ♀ are joyned in 26 Degrees of ♉. 8 hours A.M. that is, at eight of the Clock in the forenoon; this Conjunction happens in the twelfth House of the Heavens, the House of Imprisonment, sorrow and distresse; Haly saith,

Si quando ♄ fuerit in duodecima domo maleficis & infortunatus, litigabunt homines, & habebunt mutuas inimicitias, & accident in illo Climate damna & occasiones ex litibus, & male inter homines voluntates. (i.e.) If when Saturn shall be in the twelfth House evil and unfortunate, men shall be much at strife, and shall have mutuall enmities each with other; and there shall happen in that Climate many Damages and crosse casualties, and these to arise from the malignant strifes and perverse wil. of, and among men.

What Venus signifies by being on the Cuspe of the twelfth will trouble most Women to hear of; but why should not they be told of their miseries as well as men? Verily I am not partiall.

Si quando ♀ fuerit in duodecima, oderunt homines mulieres vilipendent eas, & quam plures hominum auferunt potentiam mulieribus suis, & omnibus modis mulieres erunt infortunatæ. When ♀ shall be placed in the twelfth, Men shall hate women, and have them in disdain, and despise and vilifie them, and most men shall take away their Wives or Womens Power (that is in plain English, they will not suffer them to wear the Breeches) and women shall be unfortunate in every thing, when ♀ is so placed.

Quando ♄ & ♀ fuerit in ♉ significat augmentationem aquarum. When ♄ and ♀ shall be joyned in ♉, it signifies a great increase of Waters, or that there shall be Inundations, &c.

Of

Of the Conjunction of Saturn and the Sun.

THIS Conjunction is celebrated in 26 Degrees of ♉, on the eighth of September 1656. 7 hours P.M. and falls in the sixth House, viz. the House of Sicknesse, Servants and small Cattell, &c. I told you before what the presence of Saturne in the sixth house signified, so that I need not repeat it here again; Haly saith, *Si Sol fuerit in sexta domo accident infirmitates & dolores multi, max. in oculis, &c.*

If the Sun shall be in the sixth, there shall happen many infirmities and dolours unto men, especially in the Eyes; the Moone being also so neere the Planets conjoynd in the sixth House, we will take notice of her signification here.

Si Luna fuerit in sexta domo, (saith Haly) significat quod populus seperabit à vitiis Corporis, & vivet religiose magis quam consueverit. If the Moone shall be placed in the sixth House, it signifies that People shall be separated from the Vices of the Body, and shall live more religiously then formerly they were wont.

What a Heaven should men enjoy upon Earth, if the Moons Influence were alwayes thus happy? the mild signification of the Moone here, will but make the mischeifes threatened by the ♂ of ♄ and ♂ seeme so much the greater; for her significations cannot last long, unlesse they are portended by an Eclipse, or some eminent Direction, &c. and truly if we should thoroughly consider her being Combust in the sixth, and afflicted by ♄ his presence, I should judge that the good, Haly speaks of, will be swallowed very quickly up by a countermanding evil; and People will have so much trouble in seeking cure for their Bodys, that I very much question whether their leisure will permit them to mind the good of their better Parts more then formerly; God of his mercy grant that People hold but what they have in Religion now; for there is no reason that offers it selfe to me by this Position, why this should be a time to increase it.

Of

Of the Conjunction of Saturn and Mercury.

Saturn and Mercury meet in the 26 Degree of ♄ also, on the ninth day of September, 1656. at 16 hours P. M. and falls in the second House of the Heavens, viz. the house of substance.

All Astrologers conclude many Planets in the second house evilly dignified, threatens a Consumption of the Estate of the Commonalty in general; and that men shall be Cheated and Cozened and Deceived of their Substance, not only by Thieves, &c. but a Company of Knavish Parasites shall Hypocritically and dissemblingly collogue and cozen men to their faces.

♄ ill dignified in the second, threatens abundance of Labour and sorrow to men for small gaines.

♄ signifies the Losses of Merchants, and their infortunacy; much theeving, and breaking open of Houses, &c.

☉ signifies that men shall waste, consume and squander away their Estates they know not how.

Of the Conjunction of Sol and Mercury.

ON the eleventh day of September, 1656. 3 hours P. M. the Sun and Mercury come to a Conjunction in 29 Degrees of ♄; the Conjunction falls in the eighth House, viz. the house of Death, the Figure is in a manner the same with that of the ☿ of ☉ and ♀; only the Place of the Moon is altered, for she was in the fifth house there, and here she is in the Ninth, which may signifie, *facient homines multa itinera & migrationes, & ibunt extra sua loca, &c.* that men shall make many Journeys, and shall be given to change, and go out of one place into another; and she being in ♄ a Watrey signe, and in the House of long Journeys, men may leave their Native Countreys and travell into other Nations.

The

The rest of the Effects will answer those of the Conjunction of the Sun and Venus; therefore I shall forbear further discourse thereof.

Of the Conjunction of Venus and Mercury.

UPon the sixteenth day of September, 1656. there is a Conjunction of ♀ and ☿ in 7 Degrees of ♊, happening in the Ascendant or first House of the Heavens; ♀ in the generall hath signification of Youth; ♀ represents Women generally, and this Conjunction happening in the House of ♀; this Conjunction will spend its influence in much good to Women and Children.

Si Venus fuerit in Ascendenti, erunt homines sani & robusti in suis corporibus, & habebunt gaudia multa; If Venus shall be in the Ascendant or first house, men (and Women also) shall be healthfull and strong in their bodies, and shall be furnished with many joyes and pleasures.

Si ☿ fuerit in Ascendenti, erit bonus pueri & evadent ab omni damno & occasione, & habebunt gaudia & lætitiā, & discunt documenta, & scientias & magisteria, & omnino quicquid eorum magistri docebunt; that is, If Mercury shall be in the Ascendant, (as here he is) it signifies good to Children, and that they shall escape from all losses and casualties, and shall have much felicity and joy, and shall learne their books well, and Sciences and Professions also, and every thing else, whatsoever their Masters and Tutors shall teach them; and thus I conclude my Discourse of these lesser Conjunctions.

It is observable that the Effects of these minor Conjunctions are in a manner both for fortunacy and infortunacy equal; and it is a very hard matter to judge whether their Influences either for good or evil will prevaile the more.

Thrice happy would poor Europe be, were the Effects of the first Conjunction (viz. the Conjunction of Saturne and Mars) no more powerfull; which were they not, it would result that many thousand poore wretches now designed Sufferers

M

there-

thereby, would be in a happy, prosperous, quiet and most peaceable condition, and many Kingdomes, Countreys and Continents might flourish gloriously, which in all probability cannot but be depopulated miserably; and many Emperours, Kings and Governours might reigne prosperously, which are in danger to be ruined wretchedly: but that God, who hath ordained and appointed the Stars and Planets (at this time) to be Messengers of Calamity, (by his all ruling power) can restrain their evill Influences, and turn their multitudes of Miseries threatned into as many Mercies; For,

Hee that gives the Stars their power to strike,
Can call it back, if he their power dislike.

Excellently therefore was it said of the Divine Poet.

-----God hath given
Light, Course, and Force to all the Lamps of Heaven,
That still he guides them, and his Providence
Disposeth free their fatall Influence.

Here followeth a Catalogue of all the Eclipses both of the Sun and Moon, from this present year, 1656. to 1700. with the Years, Months, Dayes, Signes and Degrees they happen in, and which are, and which are not Visible to Europe; serving (in some measure) for satisfaction to the Reader concerning my Conjectures of those years yet to come, as I have noted them against the Conjunctions of Saturn and Mars in the preceding Catalogue.

A Catalogue of all the Eclipses both of Sun and Moon, with the time when they happen untill 1700.

Year of Christ.	Order of Eclipses.	Character of E.	Month.	Dayes.	Degrees.	Signes.	
1657	1	☉	June	1	21	♊	Not Visible, 'tis well for London.
	1	☾	June	15	4	♊	total, this operates with ☿ & ♃.
	2	☉	Novemb.	25	13	♊	Not Visible to Europe. (1656.)
	2	☾	Decemb.	10	29	♊	This not to be seen by us.
1658	3	☉	May	21	25	♊	Neither visible to us, yet they will help forward with other Configurat.
	4	☾	Novemb.	14	3	♊	Visible, a great Eclipse, the Effects are great also.
1659	3	☾	Aprill	26	15	♊	Not visible in Europe.
	5	☉	May	10	1	♊	A great Eclipse, eighth House.
	4	☾	October	19	7	♊	Visible to all Europe, total.
	6	☉	Novemb.	4	22	♊	A small one.
1660	7	☉	Septemb.	24	12	♊	Hardly perceptible.
	6	☾	October	8	25	♊	Not to be seen by us.
	8	☉	October	23	11	♊	Not visible to us.
1661	9	☉	March	20	11	♊	Let them that are concerned
	7	☾	Aprill	4	25	♊	Not seen by us. (look to it.)
	10	☉	Septemb.	13	1	♊	Visible to all Europe.
	8	☾	Septemb.	27	15	♊	Visible 9. dig. eclipsed.
1662	11	☉	March	9	29	♊	Neither visible to us.
	12	☉	Septemb.	2	20	♊	
1663	9	☾	Februar.	12	4	♊	A small one. This years Eclipses
	13	☉	Februar.	28	29	♊	are not friendly to Fran. or Spa.
	10	☾	August	8	25	♊	Total, and visible to all Europe.
	14	☉	August	22	9	♊	
1664	11	☾	Februar.	1	13	♊	What care I for Italy or Spaine,
	15	☉	July	13	1	♊	None of these visible to Europe.
	12	☾	June	28	16	♊	

Years of Chrif.	Character of their E- clipses.	Month.	Days.	Degrees.	Signes.	
1665	16	☉	January	5 26	♊	Not visible to us.
	13	☽	January	20 12	♏	The Moon sets Eclipsed.
	17	☉	July	2 21	♊	Neither of these visible to us.
	14	☽	July	16 4	♏	
1666	15	☽	January	11 2	♏	Not Visible to Europe.
	18	☉	June	22 11	♏	A great Eclips, like that 1652.
1667	16	☽	May	27 16	♊	None of these visible to us.
	19	☉	June	11 1	♊	Therefore they will not much concern us.
	17	☽	Novemb.	28 8	♏	
1668	20	☉	Februar.	29 21	♊	Not visible.
	18	☽	May	15 6	♊	Almost total and visible in the West Ang'le.
	21	☉	October	25 13	♏	The Sun's body is halfe obscured in the eighth house visible.
	19	☽	Novemb.	8 27	♏	The Moon rises eclipsed in the Evening.
1669	20	☽	Aprill	6 27	♏	None of these three visible to us; Yet may Ireland, Poland and Tartary be molested.
	22	☉	Aprill	19 10	♏	
	23	☉	October	14 2	♏	
1670	24	☉	Aprill	9 29	♊	Not to be seen of us.
	21	☽	Septemb.	18 6	♊	This is an almost totall Eclips, and may be seen in the Morning.
	25	☉	October	3 21	♏	Not visible to us.
1671	26	☉	Marco	29 20	♊	Not conspicuous to Europe; but this is a central Eclips, and in the twelfth House.
	22	☽	Septemb.	8 25	♊	
1672	27	☉	Februar.	18 10	♊	None visible this year to Europe.
	23	☽	March	3 24	♊	
	28	☉	August	12 1	♏	
	24	☽	Septemb.	6 14	♏	

Years of Chrif.	Character of their E- clipses.	Month.	Days.	Degrees.	Signes.	
1673	29	☉	Februar.	6 28	♏	Not visible to Europe.
	30	☉	August	2 20	♏	
1674	25	☽	January	12 3	♏	This eclips is Central.
	31	☉	January	25 16	♏	Not visible to us.
	26	☽	July	7 25	♊	A great eclips in the twelfth. Look 1674. in ♂ ♀ ♄.
1675	27	☽	January	1 21	♏	This of the Moon is Totall and Centrall, and will be of long Continuance.
	32	☉	January	15 6	♏	Not visible to Europe.
	28	☽	May	27 15	♊	This is Centrall also, the Moon suffers this defect in the 7 th .
1676	33	☉	June	1 21	♏	This is visible in the 10 House.
	29	☽	June	15 6	♊	Not visible to us.
	34	☉	Nov mb.	25 14	♊	Not visible to us.
1677	30	☽	May	6 26	♏	A great visible Eclips.
	35	☉	May	21 10	♏	Not to be seen by us.
1678	31	☽	Aprill	26 16	♏	This will not be visible in Eur.
	32	☽	October	19 7	♏	This will be a great Eclips, it falls in the eleventh.
1679	36	☉	April	1 22	♊	Not to be seen in Europe.
	33	☽	Aprill	15 6	♏	Visible to most parts of Europe.
	37	☉	Septemb.	24 12	♏	Neither of these visible to us.
	34	☽	October	9 26	♊	
1680	38	☉	Marco	20 11	♊	But not visible to us.
	39	☉	Septemb	12 1	♏	
1681	35	☽	Februar.	23 15	♏	Not visible to us.
	40	☉	March	9 29	♊	Nor this.
	41	☉	Septemb	2 20	♏	Nor this neither.
	36	☽	August	18 6	♊	But this will appeare total to all Europe, it is in the 8 House celebrated.

Chrifi.	Years of	Character of their E- clipses.	Month.	Days.	Degrees.	Signes.	
1682	37	☾	Februar.	11	4	♊	Total and visible to all Europe.
	38	☾	August	8	25	♊	This Eclips will be central but we shall scarcely behold it.
1683	42	☉	January	17	8	♊	The <i>Suns</i> Eclips at his setting.
	39	☾	Februar.	1	23	♊	Not to be seen by us.
	40	☾	July	27	14	♊	This is not visible to us.
1684	43	☉	January	6	26	♊	Not visible to us.
	41	☾	June	16	6	♊	Not this.
	44	☉	July	2	21	♊	This will be a most terrible Eclips to behold; the <i>Suns</i> body will be wholly darkned.
	42	☾	D. cemb.	11	1	♊	This will be a great Eclips.
1685	45	☉	Decemb.	25	15	♊	Not to be seen of us in England.
	43	☾	June	6	26	♊	Not visible to us.
	44	☾	Novemb.	30	20	♊	London beware.
1686	45	☾	D. cemb.	1	19	♊	Total to all Europe; it falls in the tenth House. <i>Londons</i> sign.
	46	☉	May	12	2	♊	Not conspicuous to us.
1687	45	☾	Novemb.	19	8	♊	Visible in the ninth, <i>London</i> .
	47	☉	May	1	21	♊	A great Eclips, but not visible to us.
	47	☾	May	16	6	♊	Not visible.
1688	48	☉	October	25	13	♊	Hardly perceptible anywhere.
	48	☾	April	5	27	♊	Visible, the <i>Moon</i> rises eclipsed.
	49	☉	April	19	10	♊	Not visible.
1689	49	☾	Septemb	29	17	♊	Visible, but not to all Europe.
	50	☉	October	14	2	♊	
	50	☾	March	25	16	♊	A very great eclips, is in the twelfth. A great defect in the House of Death.
1689	51	☾	Septemb.	18	6	♊	

Chrifi.	Years of	Character of their E- clipses.	Month.	Days.	Degrees.	Signes.	
1690	51	☉	Februar.	28	21	♊	Not to be seen of us.
	52	☾	March	14	5	♊	Visible, and a very great Eclips.
	52	☉	August	24	11	♊	Neither of these visible to us.
1691	53	☾	Septemb.	8	26	♊	
	53	☉	Februar.	17	9	♊	None visible this yeare to Europe.
1692	54	☉	August	13	1	♊	
	54	☾	January	23	14	♊	Not visible to us.
	55	☉	Februar.	6	28	♊	
1693	55	☾	July	17	6	♊	A Total Eclips, visible in the West.
	56	☾	January	11	2	♊	Not seen by us.
	57	☾	Februar.	11	3	♊	A very great Eclips visible; What if <i>France</i> suffer?
1694	58	☾	July	17	6	♊	Not visible.
	59	☾	January	1	22	♊	Scotland, <i>Holland</i> and <i>Zealand</i> , you are concerned herein.
	56	☉	June	12	2	♊	Visible and in the 8 House.
1695	60	☾	June	26	15	♊	Visible, but small; yet help to aggravate <i>Oxfords</i> miseries.
	61	☾	May	18	7	♊	Neither of these visible.
	57	☉	June	1	21	♊	
1696	62	☾	Novemb.	10	29	♊	Visible in the House of friendship.
	58	☉	Novemb.	25	15	♊	
1697	63	☾	May	6	27	♊	Total in the ninth House.
	59	☉	May	20	10	♊	Not to be seen of us.
	64	☾	October	29	18	♊	Total in the seventh House.
1697	60	☉	April	11	2	♊	Neither of these visible to us.
	65	☾	April	26	17	♊	
	66	☾	October	19	7	♊	Almost total in the eleventh in <i>Ireland's</i> sign.

Year of Christ.	Order of E- clipses.	Character of the E- clipse.	Month.	Day.	D- ay.	Sign.	
1698	61	☉	March	31	21	♈	Neither visible to Europe.
	62	☉	Septemb.	23	11	♈	
1699	67	☾	March	5	26	♊	Almost totall in the 12 House.
		☾	August	30	17	♊	Not to be seen by us.
	63	☉	March	21	11	♈	Nor this neither.
	64	☉	Septemb.	13	1	♈	A very great visible Solar Eclips and will have great Effects.
1700	68	☾	Februar.	24	14	♊	None Visible in Europe this Year.
	69	☾	August	19	6	♊	

Thus have you a *Catalogue* of one Hundred thirty three *Eclipses*, viz sixty four *Solar Eclipses*, and sixty nine *Lunar Eclipses*, with the times when they shall happen, from this present Year, unto one thousand seven Hundred.

I shall now shew what these *Eclipses* signifie, according to the most approved *Authors* in every Face or Decanate throughout the twelve *Signes*.

Of the Nature of Eclipses in the four Triplicities.

AN Eclips either of the ☉ or ☾ in the Fiery Trigon declares the Death or Exile of some famous King or Prince, &c. Death of whole Heards of Cattell; great Wars, burnings of Townes, many Murthers, Slaughters, Thefts, hot and violent diseases; strange apparitions in the Air, many abortions in Women; scarcity of fruit; grand mutations, especially in those places subject to the Signe wherein the defect happens.

An Eclips of either Luminaries in the Airy Triplicity is the Precursor of Famine and pestilent Diseases, fierce Sickneses, high and stormy Winds, blowing down Trees by the roots, and many houses.

An Eclips of either of the Lights happening in the Earthy Triplicity is the *Prodromus* of a great scarcity or want of Grain, and all sorts of things that grow on the Earth; as Herbs, Fruit, &c. sometimes it præsignifies an Earthquake.

An Eclips of either of the Lamps of Heaven falling in the Watry Triplicity, presageeth a Rot or Consumption of the vulgar sort of People, many Rumours and Discontents, great Seditions and expectation of Warres, destruction of Water-fowl, and death of Fishes; great Inundations and overflowings of the Sea-banks.

This of Eclipses in general, but for a more particular satisfaction observe the following Rules.

N

What

Of

*What is signified by the Suns suffering an
Eclipse in any one Decanate of the
twelve Signes.*

AN Eclipse of the Sun in the first Decade of Aries portends Rumours of Wars, and Motions of Armies, continuall Expeditions, Seditions, and controversies, great intemperancy of the Aire, an excessive Drought.

2. Decade of γ .

When the Sun's Light is obscured in the second face of γ , it brings some King or great Person under restraint; it adds also sorrow and death unto him, the destruction of Fruit-trees, a rottenness and putrefaction of such things as grow on the Earth, by which means Men and Beasts are afflicted.

3. Decade of γ .

When in the third Decanate of γ , its the forerunner of Lamentation and woe to most Men, and the death of some Woman of great note, destruction of smaller Beasts or Cattell.

Of δ first Decade thereof.

When the Sun shall suffer a defect in either of the first ten Degrees of δ , it brings misery and affliction to all Negotiators, Agents or Solicitors, or such as are imployed in publicke affaires; many will busie themselves in unnecessary employments, and bring trouble to themselves thereby; it also presages hurt to Corn.

2. Decade of δ .

An Eclipse of \odot in the second Face of δ , foretels many difficulties and inconveniencies to Travellers; many abortions to women; it signifies also the production of Monsters, or births unnatural.

3. Decade of δ .

When in the third Decanate of δ , it presageth both Plague and Famine, Mortality among all sorts of great Beasts; as Horses, Cattle, Sheep &c.

Of Π the first Face thereof.

If the Sun shall suffer a Defect in the first ten Degrees of Gemini, there will be dissensions, strifes and seditions among Clergymen, and among Merchants or Mechanicks great hatred, and contempt of Lawes, neglect of godly Exercises, breach of Covenants and Contracts.

2. Decade of Π .

An Eclipse of the Sun in the second ten Degrees of Gemini, imports many Murthers, much robbing at Land, many Piracies at Sea, fruitlesse Treaties, turbulent and scurrile Petitions the common People grate the ears of their Governours withall.

3. Decade of Π .

When the Sun is obscured in the last ten Degrees of Gemini, it is attended with the death of some King or eminent Person, various losses and crosses to the Republique; great Trouble in the management of civill affairs, much infortunacy to most men, both Superiour and Inferiour.

Of ζ and the first Decade thereof.

An Eclipse of the Sun in the first Face of Cancer, signifies much trouble in the Aire, a strange vicissitude of weather; men will be inclinable to Wars and Controversies, and apt to violate Leagues and Covenants, there will be many religious decrees put in practice.

2. Decade of ζ .

When in the second Face of ζ , Fountains and Rivers are dried up, there will be much incontinency in men and women, and very much knavery and circumvention practised.

3. Decade of ζ .

If in the last Decade of ζ , many diseases and seditions are threatned unto the men of those Countreys subject to ζ . Small Pox, Dropsie, Maligne Gallicke, paines in the Stomack, Consumption.

Of Ω , and the first Face thereof.

When the Sun shall be Eclipsed in the first Decade of Ω , it signifies the death of some famous Prince or great Man; Scar

Scarcity of Graine; if the Prince misse death, he escapes not many misfortunes equivalent.

2. Decade of ♎.

An Eclips of the *Sun* here imports great tribulation and sorrow, and many damages unto Kings, and great Personages, (why not death? we had an Eclips of the *Sun* in 1654. in this Decade, and we hear since that, the Pope is dead, and the King of the *Romans*) and the prime of the Nobility, &c.

3. Decade of ♎.

If in the third Decade, it presages many Captivities, beseiging of Towns and Castles, many robbings and plunderings, profanation of holy places, a destruction of Houses by Murrain.

Of ♏, the first Face thereof.

When an Eclips of the *Sun* happens in the first Face of ♏, it threatens the miserable and lamentable death of some great Prince or Nobleman; a very great slaughter of men, a dearth of Corne and all manner of sustenance fit for the support of Man.

2. Decade of ♏.

If in the second it denotes a Famine, Plague, many Seditions among men, great Drought, thin crops of Corn.

3. Decade of ♏.

An Eclips of the *Sun* in the third Face of *Virgo*, threatens miseries to most Merceriall Men, as *Painters, Poets, Printers, Stationers, &c.* they will be driven to extreame want. It produceth many Murthers, Banishments, &c. stirs up harsh fancies in *Satyrical Poets*, by writing which, they'l reap reproach.

Of ♐, and first Decade thereof.

An Eclips of the *Sun* in the first ten Degrees of *Libra* ingenders corruption in the Aire, whence a Plague followes; it incites youth to much wantonnesse and vain delight; Provision will be very dear.

2. Face of ♐.

When ☉ shall be obscured in the second Face of ♐, it portends the death of some eminent King or Nobleman; stirs up Seditions, trouble about Customes and Priviledges, it is also the forerunner of a Famine.

But

3. Face of ♐.

But if the *Sun* shall be Eclipsed in the third Decade of *Libra*, there will follow high and wonderfull Controversies among the Nobility, and much damage and detriment will befall them in their Estates, by Prodigality; it also imports the Razing the foundation of an Ancient Family.

Of ♑, and the first Face thereof.

In the first Decade of ♑, if the *Sun* shall be obscured, many Murthers, Tumults, Dissentions, Captivities, Treasons, and villanous underhand practices are threatened.

2. Decade of ♑.

If the *Sun* shall suffer an Eclips in the second Face of ♑, it presageth the destruction of some King or great man, and shews him averse to Armies or wars.

3. Decade of ♑.

An Eclips of the *Sun* in the third Face of *Scorpio*, signifies the coming in of some Tyrant which shall be a stranger, and that the present Ruler shall become odious to all men, by reason of his sloathfulness and dillnesse; sometimes it signifies the deposing of a King, or a great dislike of him.

Of ♒, and the first Decade thereof.

An Eclips of the *Sun* in the first Face of ♒, imports dangerous Seditions among men, and that men shall be averse to all manner of accommodations, or Treaties; the Prince as well as the Peasant deeming and dreading deceits in those they deal with.

2. Decade of ♒.

In the second it portends the Death or Destruction of those Cattell that bray, and of the bigger sort of Beasts that are usefull for mankind.

3. Decade of ♒.

In the third Decade, if the *Sun* shall be Eclipsed, Horses shall be much prejudiced and afflicted, and Armies then on foot thereby; the Nobility and Gentry much crossed, and they most simply and foolishly undoe themselves.

Of

Of ♊, the first Face thereof.

When the *Sun* suffers an Eclips in the first Face of ♊, it imports unhappy chances, and strange casualties to attend great men, and that some King or Person of eminency shall sit and shift his place or habitation, and that there shall be a Revolting or Rebellion of the Nobles, and vulgar also from him; and that the Prince by his Covetousness or Oppression shall cause many Insurrections.

2. Decade of ♊.

If the *Sun* shall be Eclipsed in the second Decade of Capricorn, the Spirits of Souldiers shall be set against their Commanders, as also against their Emperour or King; but they shall not prosper. Scarcity of grain is threatened, and many people will dye for want of bread.

3. Decade of ♊.

An Eclips of the *Sun* in the third Face of ♊, is the Prodigium of Famines, and great Penury and want to the Husbandman, bad Harvests, &c. and the Motion of a King or great Person in a tumultuous manner or way.

Of ♋, the first Face thereof.

An Eclips of the *Sun* in the first Face of ♋ presageth publique sorrow and mourning to Gentlemen or men of the highest ranke, but comfort to the poor Husbandman.

2. Decade of ♋.

If the *Sun* shall be Eclipsed in the second Decade of Aquary, then will Thefts be countenanced by men in Authority; there will be Robberies, Rapines, Earthquakes, Famine, Monopolies.

3. Decade of ♋.

The *Sun* darkned (I meane to our sight) in the third Decade of ♋, foretels the death of field-Cattell, and most Creatures of a Brutish kind; also great Inundations to succeed.

Of ♌, the first Face thereof.

When the *Sun* shall suffer obscurity in the first ten Degrees of Pices, it promotes the draining of the Rivers, and that the Sea-

Sea-coasts shall be unfortunate, and Fishes driven far from the Shore.

1. Decade of ♌.

If in the second Decade, it is the designation of the Death of a famous and most excellent man, Destruction and waste of Fish near the Sea Towns, it signifies an Earthquake and the questioning of some Churchman.

3. Decade of ♌.

An Eclips of the *Sun* in the last Decade of Pices, presageth Cruelty, Sedition, and bitterness of Spirit, and the inhumanity of Souldiers, much controversie among Clergymen and Lawyers.

What the Moon signifies by being Eclipsed in any of the Decades or Faces of the twelve Signes.

Of ♎, the first Face thereof.

WHEN the *Moon* shall lose her Light in the first Decade of ♎, she presages that Feavers shall be very rife; many Houses fired, Woods shall be burnt and destroyed; the Air will be hot and dry; many Caterpillars and destructive vermine will then appear.

2. Decade of ♎.

If in the second Decade of ♎, there follows a general Pestilence and fatality in most Diseases, &c.

3. Decade of ♎.

An Eclips of the *Moon* in this Face, imports many abortions, many dangers unto women, the death of many Feminine persons of Quality.

Of ♏, the first Face thereof.

When the *Moon* shall suffer obscurity in the first ten Degrees of ♏, the Murrain, or some worse disease reigns generally among Cattell.

2. Decade of γ .

If she be Eclipsed in the second Face of γ , then is signified the death of some Queen, and a dearth of Corn, and a barrenness of things that grow on the Earth.

3. Decade of γ .

If she shall be deprived of her light in this Decanate, she will then signify a Plague among noxious Creatures, and all sorts of offensive vermine.

Of Π , the first Face of it.

When the Moone shall be Eclipsed in the first Face of Π , it portends the Incurfions and Rapines of Enemies; fraudulent Negotiations, violent Petitions, many Missives, much employment for Scribes and Secretaries.

2. Decanate of Π .

When the Moon shall be Eclipsed in the second Decanate of Π , it signifies the sudden motion of Armies, and declares mens Solicitations and cares, both of private and publique affairs, and that Judges will be carefull of executing Justice.

3. Decade of Π .

An Eclips of the Moon in the third Face of Π , foretels the death of a famous and eminent Man, and for the most part he shall fortune to be a Schollar.

Of \mathfrak{S} , the first Face thereof.

An Eclips of the Moon in this Decanate of \mathfrak{S} , wholly excites and stirs up mens mindes to War, Treachery, and Apostacy.

2. Decade of \mathfrak{S} .

An Eclips of the Moon in this Decade foretels most bitter and sharp exactions, intolerable assessments and burthens to afflict and oppress the commonalty; much harm at Sea.

3. Decade of \mathfrak{S} .

When the Moon is Eclipsed in this Face there followes many diseases to women, and sudden and unexpected deaths to many of the meaner and more ignoble sort of People.

Of Ω , and the first Face thereof.

When the Moon shall be Eclipsed in this Decade, it denotes a suddain evill, or infirmity to befall some great Prince, or the death of some eminent or very much noted Person.

2. Decade of Ω .

If the Moon suffer an Eclips in this Decanate, it signifies the Progresse of some King, and some strange Mutation or Catastrophe in mundane affaires.

3. Decade of Ω .

An Eclips of the Moon in the third Decade of Leo, signifies the discontentedness of People generally, and that they shall be given to novelties, and desirous of new Lawes, and Governours.

Of \mathfrak{M} , the first Face thereof.

An Eclips of the Moon in the first Face of Virgo presageth grand sicknesses unto Kings; manifold Discords and Dissentions universally raging amongst men.

2. Decade of \mathfrak{M} .

An Eclips of the Moon in this Face foretels destruction and calamities to Counsellors, Lawyers, Secretaries, &c.

3. Decade of \mathfrak{M} .

When the Moon is eclipsed in this Decanate, mankind is generally afflicted with many diseases; there will be much scarcity of bread, and much want of all sorts of Grain.

Of \mathfrak{L} , and first Decade thereof.

When the Moon suffers the losse of her borrowed Light in this Decanate, there shall follow many hail-storms, much ill weather, turbulent winds, violent tempests, very harmful.

2. Face of \mathfrak{L} .

If the Moon shall be darkned in this Face, it threatens a Rot to fall among Catchpoles, Pettifoggers, Informers, or (as they are grown in use now) Trappanners, and such like Cattell, and that they shall severly suffer for their knavery.

3. Face of \mathfrak{L} .

An Eclips of the Moon in the third Decanate of Libra, signifies

fies the death of some noted and eminent Person; and that men pretending Religion shall raise seditions in the courts of Kings or Princes.

Of m, the first Face of it.

When the Moon suffers an Eclips in this Decanate, there are threatned many terrible Thunders, fearfull Lightnings, great Earthquakes oftentimes, a multitude of destructive Creatures in the Waters.

2. Decade of m.

And if the Moon shall suffer an Eclips in this Decade, it signifies sharp and hot Feavers to afflict men, and that Siccity destroys the Olives, and infects the Air.

3. Decade of m.

If the Moon suffers an Eclips in this Decanate there will be many Murthers, Seditions, and all manner of wretchedness will follow; Mankind generally oppressed with abundance of obnoxious diseases.

Of ♐, and the first Decade thereof.

When the Moon shall be Eclipsed in the first Face of Sagittary, there will follow many Thefts and Rapines, sometime Murthers.

2. Decade of ♐.

If the Moon shall suffer Darknes in the second face of Sagittary, it signifies diseases to range among Horses and Mules, &c. and that the Seas will be troubled with Pyrates.

3. Decade of ♐.

If the Moon shall suffer an Eclips in the last Decade of Sagittary, a plague followes, and great Evills afflict all mankind, and there will be among men Consumptions more then ordinary.

Of ♑ the first Face thereof.

An Eclips of the Moon in the first face of Capricorn incites men to slander, scandalize and asperse one the other; and signifies that a great Person or man of Eminency shall come to an ill end.

2. Decade of ♑.

When the Moon shall be Eclipsed in the second Decade of Capricorn, the Souldiers shall make Tumults and Uproares, and often-

oftentimes incursions into neighbour Countreys, and there shall be Captivities and Plundrings.

3. Decade of ♑.

If the Moon shall suffer Eclips in the last Decade of Capricorn, it presages the death of a King, Conspiracies in the People, and that there will be many Mutinies.

Of ♒, the first Face thereof.

An Eclips of the Moon in the first Decade of Aquary, signifies a King shall be perplexed, and shall not enjoy his health.

2. Decade of ♒.

An Eclips of the Moon in the second Decade of Aquary, plagues the poor Countryman, and hinders his Seed-time.

3. Decade of ♒.

An Eclips in the last face of Aquary, presages a wonderfull mutation in all affaires, and (sayes my Author) it imports a change for the better; it also signifies a relaxation from many former Oppressions.

Of ♓, the first Face thereof.

When the Moon suffers an Eclips in the first Face of Piscis, it is the presager of much sorrow to redound unto Bishops, Priests, and other Church-Officers.

2. Decade of ♓.

If the Moon shall be Darkned in this Decade, 'tis the forerunner of the death of some eminent Person or Persons.

3. Decade of ♓.

And if the Moon shall lose her borrowed light in the last Decade of Piscis, it imports many Robberies, and Rapines, and Villanies to be perpetrated both at Sea and Land.

I shall here present the Reader with a Glas wherein he may behold the very face, or true ground of my preceding Astrological Conjectures upon the Conjunctions of Saturn and Mars, by comparing it with the foregoing Catalogues of Conjunctions, and Eclipses.

Here follows a Table of the Conjunctions and Aspects of the Planets for the same term of Time as the forementioned Conjunctions of ♀ and ♂.

Years of Christ.	Months.	Days.	of the Aspects.	Characters.	Degrees.	Signes.	Signes.	
1656	Decemb.	16	☐ ☉ ♀	6	♈	♈	♈	These two respect the subject of the Book.
	Decemb.	21	♂ ♀ ♂	27	♏	♏	♏	
1657	Februar.	4	☐ ☉ ♀	27	♏	♏	♏	The Eclipses that happen this Year, together with these Configurations, have relation to, or are co-incident with the Conjunction of Saturne and Mars, viz. the subject of this Booke; and therefore I shall take no peculiar notice of them here.
	Februar.	14	☐ ♀ ♂	5	♈	♈	♈	
	March	12	♂ ☉ ♀	3	♈	♈	♈	
	May	21	☐ ☉ ♂	10	♈	♈	♈	
	May	29	♂ ☉ ♀	18	♈	♈	♈	
	June	4	☐ ♀ ♂	20	♈	♈	♈	
	June	10	☐ ☉ ♀	29	♏	♏	♏	
	August	15	☐ ♀ ♀	5	♈	♈	♈	
	Septemb.	21	♂ ☉ ♀	9	♈	♈	♈	
	Septemb.	22	☐ ☉ ♀	10	♈	♈	♈	
1658	Septemb.	27	♂ ☉ ♂	15	♈	♈	♈	He that would be satisfied in the grounds of my Predictions of Austria, Livonia, England, and the Netherlands, let him observe the many Conjunctions and Aspects that are celebrated in the Ascendents of those Places, together with the
	October	1	☐ ♀ ♀	10	♈	♈	♈	
	Decemb.	5	♂ ♀ ♂	17	♈	♈	♈	
	Decemb.	16	♂ ☉ ♀	5	♈	♈	♈	
	Decemb.	27	☐ ☉ ♀	18	♈	♈	♈	
	March	24	♂ ☉ ♀	15	♈	♈	♈	
	May	1	♂ ♀ ♂	9	♈	♈	♈	
	May	7	☐ ♀ ♂	12	♈	♈	♈	
	May	18	☐ ♀ ♀	12	♈	♈	♈	
	June	23	☐ ☉ ♀	12	♈	♈	♈	
1658	July	4	♂ ☉ ♀	22	♈	♈	♈	
	Septemb.	21	♂ ☉ ♂	9	♈	♈	♈	
	October	4	♂ ☉ ♀	21	♈	♈	♈	
	Novemb.	11	☐ ♂ ♀	13	♏	♏	♏	

Years of Christ.	Months.	Days.	of the Aspects.	Characters.	Degrees.	Signes.	Signes.	
1659	January	9	☐ ☉ ♀	1	♏	♏	♏	Eclipses of the Luminaries, and he cannot want (in Art) a reasonable satisfaction. The blind Woman of Lipsius could not see the Sunne at noone day; nor can the Ignorant see Reason when 'tis before them.
	January	17	♂ ☉ ♀	8	♏	♏	♏	
	April	6	♂ ☉ ♀	27	♈	♈	♈	
	April	13	☐ ☉ ♀	4	♏	♏	♏	
	June	18	♂ ♀ ♂	24	♈	♈	♈	
	July	6	☐ ☉ ♀	24	♈	♈	♈	
	August	2	☐ ♀ ♂	23	♏	♏	♏	
	August	6	♂ ☉ ♀	24	♏	♏	♏	
	August	10	☐ ☉ ♂	27	♏	♏	♏	
	Novemb.	14	☐ ♀ ♂	12	♈	♈	♈	
1660	Novemb.	21	♂ ☉ ♂	10	♈	♈	♈	They that know when Tartary suffers, are not ignorant when Ireland weeps, nor when Italy murmurs; no, nor when Poland loses neither; here are eight Configurations, and one Eclipse of the Sun in Scorpio, the Horoscope of Bavaria. Tartary, Italy, Ireland and Poland are all in ☐, and ♂ to it.
	Novemb.	24	☐ ☉ ♀	13	♏	♏	♏	
	January	21	☐ ☉ ♀	12	♏	♏	♏	
	Februar.	6	☐ ♀ ♂	10	♈	♈	♈	
	Februar.	17	♂ ☉ ♀	9	♏	♏	♏	
	Februar.	28	☐ ☉ ♂	19	♏	♏	♏	
	April	18	♂ ☉ ♀	9	♏	♏	♏	
	July	18	☐ ☉ ♀	6	♏	♏	♏	
	July	27	♂ ♀ ♂	16	♏	♏	♏	
	Septemb.	6	♂ ☉ ♀	24	♏	♏	♏	
1661	October	26	♂ ☉ ♀	15	♏	♏	♏	
	Decemb.	22	☐ ☉ ♀	13	♏	♏	♏	
	January	13	☐ ♀ ♂	14	♈	♈	♈	
	Februar.	2	☐ ☉ ♀	24	♏	♏	♏	
	March	6	☐ ♀ ♂	24	♏	♏	♏	
	March	18	♂ ☉ ♀	9	♏	♏	♏	
	April	28	♂ ♀ ♂	5	♈	♈	♈	
	May	1	♂ ☉ ♀	21	♏	♏	♏	
	June	16	☐ ☉ ♀	5	♈	♈	♈	
	July	30	☐ ☉ ♀	18	♏	♏	♏	
1661	October	6	♂ ☉ ♀	24	♏	♏	♏	
	Novemb.	8	♂ ☉ ♀	26	♏	♏	♏	

Here follows a Table of the Conjunctions and Aspects of the Planets for the same term of Time as the foregoing Conjunctions of ♀ and ♂.

Years of Christ.	Months	Days.	of the Aspects.	Characters.	Degrees.	Signes.	Signes.	
1656	Decemb.	16	☐ ☉ ♀	6	♏	♍	♏	These two respect the subject of the Book.
	Decemb.	21	♂ ☿ ♂	27	♏	♏	♏	
1657	Februar.	4	☐ ☉ ♀	27	♏	♏	♏	The Eclipses that happen this Year, together with these Configurations, have relation to, or are co-incident with the Conjunction of Saturne and Mars, viz. the subject of this Booke; and therefore I shall take no peculiar notice of them here.
	Februar.	14	☐ ♀ ♂	5	♏	♏	♏	
	March	12	♂ ☉ ♀	3	♏	♏	♏	
	May	21	☐ ☉ ♂	10	♏	♏	♏	
	May	29	♂ ☉ ♀	18	♏	♏	♏	
	June	4	☐ ♀ ♂	20	♏	♏	♏	
	June	10	☐ ☉ ♀	29	♏	♏	♏	
	August	15	☐ ♀ ♂	5	♏	♏	♏	
	Septemb.	21	♂ ☉ ♀	9	♏	♏	♏	
	Septemb.	22	☐ ☉ ♀	10	♏	♏	♏	
1658	Septemb.	27	♂ ☉ ♂	15	♏	♏	♏	He that would be satisfied in the grounds of my Predictions of Austria, Livonia, England, and the Netherlands, let him observe the many Conjunctions and Aspects that are celebrated in the Ascendents of those Places, together with the
	October	1	☐ ♀ ♂	10	♏	♏	♏	
	Decemb.	5	♂ ♀ ♂	17	♏	♏	♏	
	Decemb.	16	♂ ☉ ♀	5	♏	♏	♏	
	Decemb.	27	☐ ☉ ♀	18	♏	♏	♏	
	March	24	♂ ☉ ♀	15	♏	♏	♏	
	May	1	♂ ♀ ♂	9	♏	♏	♏	
	May	7	☐ ♀ ♂	12	♏	♏	♏	
	May	18	☐ ♀ ♂	12	♏	♏	♏	
	June	23	☐ ☉ ♀	12	♏	♏	♏	
1658	July	4	♂ ☉ ♀	22	♏	♏	♏	
	Septemb.	21	♂ ☉ ♂	9	♏	♏	♏	
	October	4	♂ ☉ ♀	21	♏	♏	♏	
	Novemb.	11	☐ ♂ ♀	13	♏	♏	♏	

Years of Christ.	Months.	Days.	of the Aspects.	Characters.	Degrees.	Signes.	Signes.	
1659	January	9	☐ ☉ ♀	1	♏	♏	♏	Eclipses of the Luminaries, and he cannot want (in Art) a reasonable satisfaction. The blind Woman of Lipsius could not see the Sunne at noone day; nor can the Ignorant see Reason when 'tis before them.
	January	17	♂ ☉ ♀	8	♏	♏	♏	
	Aprill	6	♂ ☉ ♀	27	♏	♏	♏	
	April	13	☐ ☉ ♀	4	♏	♏	♏	
	June	18	♂ ♀ ♂	24	♏	♏	♏	
	July	6	☐ ☉ ♀	24	♏	♏	♏	
	August	2	☐ ♀ ♂	23	♏	♏	♏	
	August	6	♂ ☉ ♀	24	♏	♏	♏	
	August	10	☐ ☉ ♂	27	♏	♏	♏	
	Novemb.	14	☐ ♀ ♂	12	♏	♏	♏	
1660	Novemb.	21	♂ ☉ ♂	10	♏	♏	♏	They that know when Tartary suffers, are not ignorant when Ireland weeps, nor when Italy murmurs; no, nor when Poland loses neither; here are eight Configurations, and one Eclipse of the Sun in Scorpio, the Horoscope of Bavaria. Tartary, Italy, Ireland and Poland are all in ☐, and ♂ to it.
	Novemb.	24	☐ ☉ ♀	13	♏	♏	♏	
	January	21	☐ ☉ ♀	12	♏	♏	♏	
	Februar.	6	☐ ♀ ♂	10	♏	♏	♏	
	Februar.	17	♂ ☉ ♀	9	♏	♏	♏	
	Februar.	28	☐ ☉ ♂	19	♏	♏	♏	
	Aprill	18	♂ ☉ ♀	9	♏	♏	♏	
	July	18	☐ ☉ ♀	6	♏	♏	♏	
	July	27	♂ ♀ ♂	16	♏	♏	♏	
	Septemb.	6	♂ ☉ ♀	24	♏	♏	♏	
1661	October	26	♂ ☉ ♀	15	♏	♏	♏	
	Decemb.	22	☐ ☉ ♀	13	♏	♏	♏	
	January	13	☐ ♀ ♂	14	♏	♏	♏	
	Februar.	2	☐ ☉ ♀	24	♏	♏	♏	
	March	6	☐ ♀ ♂	24	♏	♏	♏	
	March	18	♂ ☉ ♀	9	♏	♏	♏	
	April	28	♂ ♀ ♂	5	♏	♏	♏	
	May	1	♂ ☉ ♀	21	♏	♏	♏	
	June	16	☐ ☉ ♀	5	♏	♏	♏	
	July	30	☐ ☉ ♀	18	♏	♏	♏	
1661	October	6	♂ ☉ ♀	24	♏	♏	♏	
	Novemb.	8	♂ ☉ ♀	26	♏	♏	♏	

Years of Christ.	Months.	Days.	peſſis.	Characters of the Af-	Degrees.	Signes.	Signes.	
1662	January	1	♂	♂	♂	19	♂	19
	January	21	□	♂	♂	13	♂	13
	February	13	□	♂	♂	5	♂	5
	April	3	□	♂	♂	24	♂	24
	April	18	♂	♂	♂	9	♂	9
	May	12	♂	♂	♂	2	♂	2
	July	17	□	♂	♂	5	♂	5
	August	12	□	♂	♂	29	♂	29
	October	12	♂	♂	♂	19	♂	19
	November	6	♂	♂	♂	24	♂	24
1663	November	19	♂	♂	♂	8	♂	8
	Decemb.	22	♂	♂	♂	12	♂	12
	Februar.	23	□	♂	♂	14	♂	14
	Februar.	27	□	♂	♂	17	♂	17
	March	12	□	♂	♂	15	♂	15
	March	15	□	♂	♂	17	♂	17
	May	24	♂	♂	♂	14	♂	14
	June	29	♂	♂	♂	6	♂	6
	July	6	♂	♂	♂	11	♂	11
	August	19	□	♂	♂	6	♂	6
1664	August	23	□	♂	♂	11	♂	11
	October	11	♂	♂	♂	14	♂	14
	November	3	□	♂	♂	21	♂	21
	Decemb.	1	♂	♂	♂	19	♂	19
	Decemb.	7	♂	♂	♂	26	♂	26
	Februar.	2	♂	♂	♂	24	♂	24
	March	7	□	♂	♂	28	♂	28
	March	24	□	♂	♂	16	♂	16
	May	7	□	♂	♂	27	♂	27
	June	5	♂	♂	♂	25	♂	25
1664	June	24	♂	♂	♂	13	♂	13
	June	27	□	♂	♂	23	♂	23

The three Eclipses in *Virgo*, preſageth Miſeries to France, with other concomitant Configurations; and if poor Spaine ſuffer not in a moſt wretched manner, I muſt confeſſe I know not what ſo many Configurations in (in ſo ſhort a time) niſie. The *Ascendent* of *Englands* chiefe City is opoſite to the *Ascendent* of Spaine; therefore poor London may moſt aſſuredly look for, and expect ſome unhappy diſaſters to befall her.

Poor *Jupiter* (the Patron of Religion) is in his fall, viz. Capricorn, and there afflicted to purpoſe. When Religion ſuffers Shipwrack, then may all men bid Faith and Honesty farewell. How-

ever

Years of Christ.	Months.	Days.	peſſis.	Characters of the Af-	Degrees.	Signes.	Signes.	
	July	23	□	♂	♂	9	♂	9
	Septemb.	4	□	♂	♂	22	♂	22
	Septemb.	21	□	♂	♂	9	♂	9
	Decemb.	11	♂	♂	♂	1	♂	1
1665	Decemb.	18	♂	♂	♂	25	♂	25
	January	8	♂	♂	♂	29	♂	29
	March	4	♂	♂	♂	24	♂	24
	March	18	□	♂	♂	9	♂	9
	May	1	□	♂	♂	21	♂	21
	May	20	□	♂	♂	22	♂	22
	June	17	♂	♂	♂	6	♂	6
	July	19	♂	♂	♂	4	♂	4
	July	31	♂	♂	♂	17	♂	17
	Septemb.	15	□	♂	♂	3	♂	3
1666	Septemb.	18	♂	♂	♂	12	♂	12
	October	25	□	♂	♂	14	♂	14
	Decemb.	4	□	♂	♂	23	♂	23
	Decemb.	21	♂	♂	♂	12	♂	12
	Februar.	12	♂	♂	♂	5	♂	5
	March	8	♂	♂	♂	28	♂	28
	March	29	□	♂	♂	20	♂	20
	May	27	♂	♂	♂	26	♂	26
	June	7	□	♂	♂	27	♂	27
	June	15	□	♂	♂	4	♂	4
1666	June	29	♂	♂	♂	17	♂	17
	July	11	□	♂	♂	16	♂	16
	Septemb.	6	♂	♂	♂	24	♂	24
	Septemb.	27	□	♂	♂	14	♂	14

ever let not the truly Godly and Religious diſtruſt; for, *Qui curat Angelos in Cælo, curat Vermiculos in cæno.* (i.e.) He who takes care for the Angels in Heaven, cares alſo for the little Wormes on the Dunghill. Therefore the true Saint ſhould not fear, though he ſaw the World on fire.

How? ſhall Holland, Scotland, England, &c. ſuffer from the Influences of the heavenly bodyes? are not the Lamps of Heaven the producers of all Terrene births? and doe not the Heavens ſound forth the Maſteſty of the Almighty? yes; but,

Nil

Years of Christ.	Months.	Days.	of the Aff.	Characters.	Degrees.	Signes.	Signes.
1667	January	2	♂	☉	h	23	♍
	March	21	♂	♂	☉	11	♍
	April	11	☐	☉	h	2	♍
	May	8	♂	♂	☉	27	♍
	June	18	☐	h	♂	1	♍
	July	11	♂	☉	h	29	♍
	July	16	☐	♂	☉	4	♍
	August	4	♂	h	♂	27	♍
1668	October	8	☐	☉	h	26	♍
	October	13	♂	♂	☉	1	♍
	January	4	♂	♂	♂	26	♍
	January	6	☐	☉	♂	26	♍
	January	7	☐	♂	☉	27	♍
	January	14	☐	☉	h	4	♍
	April	2	☐	h	♂	12	♍
	April	2	♂	♂	♂	11	♍
	April	3	☐	h	♂	12	♍
	April	16	♂	♂	☉	8	♍
	April	22	☐	☉	h	13	♍
	April	27	♂	♂	☉	18	♍
1669	July	14	☐	h	♂	11	♍
	July	22	♂	☉	h	20	♍
	August	3	☐	♂	☉	21	♍
	August	21	☐	☉	♂	10	♍
	Septemb.	4	♂	♂	♂	11	♍
	October	19	☐	☉	h	7	♍
	Novemb.	17	♂	♂	☉	6	♍
	Decemb.	21	☐	♂	♂	2	♍
1670	January	23	♂	☉	h	16	♍
	Februar.	9	☐	♂	☉	2	♍
	April	12	☐	h	♂	24	♍
	May	4	☐	☉	h	25	♍

Nil proder, quod non laedere possit idem. (i.)

Nothing there is so profitable, but to doe mischief is as able; And so are the Lamps of Heaven employed at this time, even for the scourge of the forenamed places.

The poore Nations of Europe, viz. Sweden, Tartary, Italy, Ireland, Poland &c. are designed Sufferers by the Effects of these Configurations, and like Cadmus Souldiers Marte contend proprio, per mutua vulnera Fratres. (i. e.) They fight, they wound, they slay each man his Brother: Death they distribute one unto another.

We have many notable Aspects in Kingly Signes, and two Solar Eclipses in Scorpio, which (as Ptolomy

telleth

Years of Christ.	Month.	Days.	of the Aff.	Characters.	Degrees.	Signes.	Signes.
1669	May	20	♂	♂	♂	20	♍
	June	24	♂	☉	♂	13	♍
	August	4	♂	h	☉	22	♍
	Septemb.	26	☐	☉	♂	14	♍
	Novemb.	1	☐	h	☉	19	♍
	Novemb.	15	☐	♂	♂	14	♍
	Decemb.	20	♂	☉	♂	10	♍
1670	January	24	☐	h	♂	26	♍
	Februar.	5	♂	☉	h	28	♍
	Februar.	15	☐	♂	☉	7	♍
	March	16	☐	♂	☉	6	♍
	May	17	☐	☉	h	7	♍
	June	11	♂	☉	♂	1	♍
	July	9	♂	♂	☉	27	♍
	August	17	♂	☉	h	4	♍
1671	October	16	☐	☉	♂	3	♍
	October	28	☐	♂	☉	17	♍
	Novemb.	12	☐	☉	h	1	♍
	January	2	♂	♂	☉	12	♍
	Februar.	18	♂	h	☉	10	♍
	March	1	☐	♂	♂	8	♍
	May	31	☐	☉	h	19	♍
	August	2	♂	☉	♂	20	♍
1671	August	17	♂	♂	♂	29	♍
	August	29	♂	☉	h	16	♍
	October	23	♂	h	♂	13	♍
1671	Novemb.	29	☐	☉	♂	17	♍

telleth us) presages the death of some King, or other eminent Person.

If ♋ Pisces be the Ascendent of Portugal, as Organus and Argoll affirm, then will Portugal suffer much prejudice near these times, the Spaniard will receive losse, for ♋ is in ☐ to ♋ and ♎ is in Detriment, and afflicted very much otherwayes. Normandy, Flanders undergoe a change. If England suffer, lets not judge it strange; for there are three Eclipses, viz. two of the Sun and one of ☽ in Aries.

Year of Christ.	Month.	Days.	of the Aff-	Characters.	Degrees.	Signes.	Signes.	
1672	January	17	♂	h	♈	17	♈	The Eclipses of the Luminaries in ♈ and ♈, and ♈ and ♈, together with the Oppositions of ♈ and ♈ in ♈ and ♈, and ♈ and ♈, demonstrate miseries to Spain, and affright France fearfully; Churchmen suffer; Hungaria and Muscovia are concerned in the Effects of those precedent causes; and if you looke naturally you will find that poor Brittain and the Neiberlands will hardly escape the malignity of these Oppositions; for ♈ and ♈ changes great foretoken; A fivefold Cord is not so easily broken; there are five Oppositions of ♈ and ♈ in less then two years.
	February	22	♂	♈	♈	13	♈	
	March	1	♂	♈	♈	22	♈	
	April	17	♂	♈	♈	8	♈	
	May	19	♂	♈	♈	9	♈	
	June	12	♂	♈	♈	2	♈	
	June	17	♂	♈	♈	12	♈	
	August	9	♂	♈	♈	22	♈	
	August	28	♂	♈	♈	17	♈	
	Septemb.	10	♂	♈	♈	28	♈	
	Septemb.	11	♂	♈	♈	29	♈	
	Septemb.	12	♂	♈	♈	29	♈	
1673	Decemb.	6	♂	♈	♈	25	♈	
	Decemb.	24	♂	♈	♈	15	♈	
	Decemb.	26	♂	♈	♈	17	♈	
	D. cemb.	28	♂	♈	♈	18	♈	
	March	24	♂	♈	♈	5	♈	
	April	21	♂	♈	♈	10	♈	
	May	9	♂	♈	♈	9	♈	
	May	14	♂	♈	♈	12	♈	
	June	20	♂	♈	♈	9	♈	
	June	26	♂	♈	♈	14	♈	
	August	4	♂	♈	♈	15	♈	
	Septemb.	7	♂	♈	♈	25	♈	
1673	Septemb.	24	♂	♈	♈	12	♈	
	October	2	♂	♈	♈	11	♈	
	October	11	♂	♈	♈	28	♈	
	Novemb.	5	♂	♈	♈	4	♈	
	D. cemb.	19	♂	♈	♈	9	♈	

Year of Christ.	Month.	Days.	of the Aff-	Characters.	Degrees.	Signes.	Signes.	
1674	January	25	♂	♈	♈	17	♈	The last two years poor Spain and France did mourn under a burden greivous to be borne; So did th' Hungarian and Muscovian. So did the Jesuite and poor Merchant man. Now England mourns! The Dutch and Scotch-men bleed, Gods judgments often come with winged speed.
	February	11	♂	♈	♈	13	♈	
	March	27	♂	♈	♈	18	♈	
	March	28	♂	♈	♈	16	♈	
	April	23	♂	♈	♈	13	♈	
	July	21	♂	♈	♈	9	♈	
	July	27	♂	♈	♈	10	♈	
	October	8	♂	♈	♈	25	♈	
	October	22	♂	♈	♈	25	♈	
	Novemb.	2	♂	♈	♈	21	♈	
	Novemb.	10	♂	♈	♈	29	♈	
	Novemb.	10	♂	♈	♈	29	♈	
1675	January	1	♂	♈	♈	22	♈	The ♂ of ♈ and ♈ fals in ♈, the ♀ is Eclipsed in ♈, suffers a totall defect there, she is Eclipsed twice in ♈ the opposite signe to ♈ Cancer the Ascendent of Scotland and Holland.
	February	28	♂	♈	♈	18	♈	
	March	13	♂	♈	♈	19	♈	
	April	11	♂	♈	♈	2	♈	
	May	24	♂	♈	♈	15	♈	
	July	24	♂	♈	♈	12	♈	
	July	26	♂	♈	♈	10	♈	
	October	16	♂	♈	♈	3	♈	
	October	21	♂	♈	♈	9	♈	
	October	23	♂	♈	♈	9	♈	
	Decemb.	12	♂	♈	♈	1	♈	
	Decemb.	12	♂	♈	♈	1	♈	
1676	January	15	♂	♈	♈	6	♈	Now poor Ireland suffers, for ♈ and ♈ are conjoyned in ♈, viz. her Ascendent. How she suffers let Haly tell us; Si quando ♈ & ♈ fuerint in ♈ conjuncti, significat mortalitatem bestiarum, & quod Reges exhibunt de regnis suis in alia, & accident multe infirmitates hominibus,
	January	15	♂	♈	♈	9	♈	
	February	24	♂	♈	♈	8	♈	
	March	29	♂	♈	♈	21	♈	
	April	24	♂	♈	♈	15	♈	
	June	28	♂	♈	♈	17	♈	
	August	7	♂	♈	♈	26	♈	
	Septemb.	10	♂	♈	♈	28	♈	
	Septemb.	26	♂	♈	♈	14	♈	
	Novemb.	3	♂	♈	♈	23	♈	
	Decemb.	15	♂	♈	♈	5	♈	
	Decemb.	15	♂	♈	♈	5	♈	

Years of Christ.	Months.	Days.	of the As- pects.	Characters of the As- pects.	Degrees.	Signes.	
1677	January	13	♂ ♀	☉ 4	♍	♈	Ec. (i.) When ♀ and ♂ shall be joyned in ♈, it signifies a Mortality of beasts, and that Kings shall goe out of their owne Kingdomes into others, &c. <i>Haly de judic. Astr. pars 3.</i>
	January	27	☐ ☉	♂ 20	♍	♈	
	March	21	☐ ☉	♂ 11	♍	♈	
	May	5	☐ ☉	♂ 26	♍	♈	
	May	9	♂ ♀	☉ 29	♍	♈	
	June	15	♂ ♀	♂ 27	♍	♈	
	June	30	☐ ☉	♂ 6	♍	♈	
	August	4	♂ ☉	♂ 22	♍	♈	
	August	21	☐ ♀	☉ 10	♍	♈	
	October	17	☐ ♀	♂ 18	♍	♈	
	Novemb.	1	☐ ☉	♂ 19	♍	♈	
	Novemb.	13	♂ ♀	♂ 7	♍	♈	
1678	Novemb.	17	♂ ☉	♂ 7	♍	♈	Now poor London! thou wilt have cause to remember the grand miseries thou didst undergoe in 1648. When Saturn and Mars were (as now they are) conjoynd in ♍. thou hadst then the Sword and Pestilence attend thee; many were the uproars and insurrections, which thou wast made sensible of; if thou canst now prevent the Effect in the cause, be wise for ever! Spain and France are concerned as any Artist may see by the Configurations and Eclipses here noted.
	Decemb.	1	♂ ♀	☉ 20	♍	♈	
	January	19	☐ ♀	♂ 3	♍	♈	
	Februar.	11	☐ ☉	♂ 4	♍	♈	
	Februar.	17	♂ ♀	☉ 10	♍	♈	
	March	7	☐ ♀	♂ 5	♍	♈	
	March	24	♂ ♀	♂ 18	♍	♈	
	May	24	♂ ☉	♂ 14	♍	♈	
	June	13	☐ ♀	☉ 2	♍	♈	
	Septemb.	6	☐ ☉	♂ 24	♍	♈	
	Septemb.	11	♂ ♀	☉ 29	♍	♈	
	October	21	☐ ☉	♂ 8	♍	♈	
1679	Decemb.	2	♂ ♀	☉ 21	♍	♈	
	Decemb.	6	☐ ☉	♂ 25	♍	♈	
	January	20	♂ ♀	☉ 11	♍	♈	
	Februar.	27	☐ ♀	☉ 18	♍	♈	
	March	26	♂ ☉	♂ 17	♍	♈	
	April	25	☐ ☉	♂ 15	♍	♈	
	June	9	♂ ☉	♂ 28	♍	♈	
	July	21	☐ ♀	☉ 9	♍	♈	

Years of Christ.	Months.	Days.	of the As- pects.	Characters of the As- pects.	Degrees.	Signes.	
1680	July	23	☐ ♀	♂ 4	♍	♈	The misery that attends poor Scotland, Russia, and the Netherlands is so obvious, we need not say any thing of it here. Jupiter is in Gemini his fall, being opposite to Sagittary; what assurance have I that the refined Religion, and the true Orthodox Maintainers thereof, shall not be cast down and derided and detrued by a Sect as unworthy and irreligious as those Gnostiques of old that appeared in Germany? but let time the Mother of Truth discover this; for, <i>Tarda solet magnis rebus in esse fides.</i> Reports of great things are hard to be beleaved.
	Septemb.	16	♂ ♀	♂ 9	♍	♈	
	Septemb.	22	☐ ☉	♂ 8	♍	♈	
	October	18	♂ ♀	☉ 5	♍	♈	
	Decemb.	3	♂ ♀	♂ 6	♍	♈	
	Decemb.	16	♂ ☉	♂ 5	♍	♈	
	January	3	☐ ♀	♂ 1	♍	♈	
	January	11	☐ ☉	♂ 2	♍	♈	
	Februar.	3	♂ ☉	♂ 25	♍	♈	
	March	11	☐ ♀	☉ 2	♍	♈	
	March	21	☐ ♀	♂ 3	♍	♈	
	May	2	♂ ☉	♂ 23	♍	♈	
1681	June	10	♂ ♀	♂ 2	♍	♈	
	June	23	♂ ☉	♂ 12	♍	♈	
	August	26	☐ ☉	♂ 15	♍	♈	
	October	4	☐ ♀	☉ 23	♍	♈	
	Novemb.	22	♂ ☉	♂ 11	♍	♈	
	Novemb.	22	☐ ☉	♂ 11	♍	♈	
	Novemb.	22	☐ ♀	♂ 11	♍	♈	
	Decemb.	28	♂ ☉	♂ 19	♍	♈	
	Februar.	24	♂ ☉	♂ 15	♍	♈	
	March	25	☐ ♀	☉ 16	♍	♈	
	May	29	☐ ☉	♂ 19	♍	♈	
	June	8	♂ ♀	☉ 28	♍	♈	
1682	June	24	☐ ♀	♂ 2	♍	♈	
	July	8	♂ ☉	♂ 26	♍	♈	
	August	12	☐ ♀	♂ 1	♍	♈	
	October	2	☐ ♀	☉ 20	♍	♈	
	October	19	☐ ☉	♂ 7	♍	♈	
	Decemb.	24	♂ ♀	☉ 15	♍	♈	

Years of Christ.	Months.	Days.	of the Af- pects.	Characters	Degrees.	Signes.	Signes.	
1682	January	12	♂ ☉ ♀	h 4	♂	♂	♂	Now is Bohemia sufficiently afflicted with Famine,
	March	20	♂ ☉ ♀	h 11	♂	♂	♂	and with other concomitant mischiefs. The Eclipses of these yeares together
	April	10	♂ ☉ ♀	h 1	♂	♂	♂	with these Configurations do seeme to threaten many
	April	15	♂ ☉ ♀	h 6	♂	♂	♂	miserics to poore Italy; it
	July	13	♂ ☉ ♀	h 1	♂	♂	♂	may be now with them, as
	July	22	♂ ☉ ♀	h 11	♂	♂	♂	in the time of Horace, who
	Septemb.	5	♂ ☉ ♀	h 13	♂	♂	♂	observed that, <i>Diis multa</i>
	October	20	♂ ☉ ♀	h 20	♂	♂	♂	<i>neglecti dederant Hesperie</i>
	Novemb.	2	♂ ☉ ♀	h 20	♂	♂	♂	<i>mala luduosa</i> ; God neglected,
	Novemb.	3	♂ ☉ ♀	h 21	♂	♂	♂	plenteously plagued mourn-
1683	Decemb.	23	♂ ☉ ♀	h 14	♂	♂	♂	full Italy. Here are no lesse
	January	19	♂ ☉ ♀	h 18	♂	♂	♂	then eighteen severall Confi-
	January	25	♂ ☉ ♀	h 17	♂	♂	♂	gurations (and all of a crosse
	January	26	♂ ☉ ♀	h 17	♂	♂	♂	import) in the Ascendent of
	April	1	♂ ☉ ♀	h 21	♂	♂	♂	Italy.
	April	23	♂ ☉ ♀	h 13	♂	♂	♂	
	April	24	♂ ☉ ♀	h 14	♂	♂	♂	
	May	16	♂ ☉ ♀	h 16	♂	♂	♂	
	July	13	♂ ☉ ♀	h 1	♂	♂	♂	
	August	7	♂ ☉ ♀	h 24	♂	♂	♂	
1684	August	15	♂ ☉ ♀	h 2	♂	♂	♂	
	August	25	♂ ☉ ♀	h 27	♂	♂	♂	
	Septemb.	13	♂ ☉ ♀	h 9	♂	♂	♂	
	Decemb.	3	♂ ☉ ♀	h 22	♂	♂	♂	
	Februar.	9	♂ ☉ ♀	h 1	♂	♂	♂	
	Februar.	26	♂ ☉ ♀	h 17	♂	♂	♂	
	April	25	♂ ☉ ♀	h 28	♂	♂	♂	
	May	7	♂ ☉ ♀	h 28	♂	♂	♂	
	May	23	♂ ☉ ♀	h 14	♂	♂	♂	
	June	7	♂ ☉ ♀	h 27	♂	♂	♂	
1685	August	20	♂ ☉ ♀	h 8	♂	♂	♂	
	Septemb.	15	♂ ☉ ♀	h 3	♂	♂	♂	
	Septemb.	15	♂ ☉ ♀	h 3	♂	♂	♂	
	Septemb.	15	♂ ☉ ♀	h 3	♂	♂	♂	

Years of Christ.	Months.	Days.	of the Af- pects.	Characters	Degrees.	Signes.	Signes.	
1685	Novemb.	30	♂ ☉ ♀	h 18	♂	♂	♂	ment or sudden and unexpected
	Decemb.	30	♂ ☉ ♀	h 21	♂	♂	♂	destruction. <i>Adgenuum Cereis</i>
	January	28	♂ ☉ ♀	h 21	♂	♂	♂	<i>fine cade ac angine pauci</i> , De-
	March	24	♂ ☉ ♀	h 12	♂	♂	♂	<i>cedunt Reges, & siccam. ty-</i>
	March	26	♂ ☉ ♀	h 18	♂	♂	♂	<i>ranni.</i>
	May	18	♂ ☉ ♀	h 8	♂	♂	♂	Few Kings are known to Ceres
	May	21	♂ ☉ ♀	h 11	♂	♂	♂	Sonne to go unbutchered! Ty-
	June	25	♂ ☉ ♀	h 14	♂	♂	♂	rants their dayes end so. <i>Nemo</i>
	Septemb.	2	♂ ☉ ♀	h 21	♂	♂	♂	<i>malus felix.</i> No evill person tru-
	Septemb.	14	♂ ☉ ♀	h 2	♂	♂	♂	ly happy is.
1686	October	15	♂ ☉ ♀	h 3	♂	♂	♂	
	Novemb.	4	♂ ☉ ♀	h 7	♂	♂	♂	
	Decemb.	11	♂ ☉ ♀	h 1	♂	♂	♂	
	Februar.	1	♂ ☉ ♀	h 22	♂	♂	♂	
	March	6	♂ ☉ ♀	h 27	♂	♂	♂	
	April	27	♂ ☉ ♀	h 18	♂	♂	♂	
	May	14	♂ ☉ ♀	h 24	♂	♂	♂	
	June	5	♂ ☉ ♀	h 24	♂	♂	♂	
	July	19	♂ ☉ ♀	h 6	♂	♂	♂	
	July	26	♂ ☉ ♀	h 14	♂	♂	♂	
1687	Septemb.	16	♂ ☉ ♀	h 4	♂	♂	♂	
	Novemb.	14	♂ ☉ ♀	h 3	♂	♂	♂	
	Decemb.	22	♂ ☉ ♀	h 13	♂	♂	♂	
	Februar.	17	♂ ☉ ♀	h 21	♂	♂	♂	
	March	2	♂ ☉ ♀	h 23	♂	♂	♂	
	March	19	♂ ☉ ♀	h 10	♂	♂	♂	
	March	20	♂ ☉ ♀	h 10	♂	♂	♂	
	March	21	♂ ☉ ♀	h 11	♂	♂	♂	
	May	29	♂ ☉ ♀	h 19	♂	♂	♂	
	June	18	♂ ☉ ♀	h 7	♂	♂	♂	
1688	July	28	♂ ☉ ♀	h 16	♂	♂	♂	
	August	28	♂ ☉ ♀	h 16	♂	♂	♂	

Libra is the Ascendent of *Li-*
vania, and *Ausiri*, and the ♂ of
h and ♂ (besides some of these
Aspects) happen there; two E-
clipses happen in II, a sign of the
same Triplicity with ♄, whence
those two eminent places are
much threatened, the Ascendent
of *Scotland* and *Holland* are in
to it; Ergo they will hardly e-
scape danger.

But *England* receives the seeds
of Sedition and Heresie into her
bowels; the ♄ suffers an Eclipse
in the ninth House in II, and ♄
is ♄ to ♄, whence I judge that
England will be afflicted with-----
A sordid sort of *Bastings*, such as
Fortune (for her sport and
pastime) raiseth meerly from the
dirt.

Years of Christ.	Months	Days	of the As- pect.	Signs.	Signs.	
	Septemb.	29	♂ ☉ ♀	♂	♂	
	Decemb.	2	♂ ☉ ♀	♂	♂	
	Decemb.	16	♂ ☉ ♀	♂	♂	
	Decemb.	20	♂ ☉ ♀	♂	♂	
1688	January	5	♂ ☉ ♀	♂	♂	
	January	23	♂ ☉ ♀	♂	♂	
	March	13	♂ ☉ ♀	♂	♂	
	April	1	♂ ☉ ♀	♂	♂	
	April	4	♂ ☉ ♀	♂	♂	
	June	2	♂ ☉ ♀	♂	♂	
	June	11	♂ ☉ ♀	♂	♂	
	July	1	♂ ☉ ♀	♂	♂	
	August	23	♂ ☉ ♀	♂	♂	
	October	10	♂ ☉ ♀	♂	♂	
	October	23	♂ ☉ ♀	♂	♂	
1689	January	15	♂ ☉ ♀	♂	♂	
	January	18	♂ ☉ ♀	♂	♂	
	March	23	♂ ☉ ♀	♂	♂	
	April	13	♂ ☉ ♀	♂	♂	
	April	26	♂ ☉ ♀	♂	♂	
	May	11	♂ ☉ ♀	♂	♂	
	June	11	♂ ☉ ♀	♂	♂	
	July	13	♂ ☉ ♀	♂	♂	
	August	10	♂ ☉ ♀	♂	♂	
	August	11	♂ ☉ ♀	♂	♂	
	Septemb.	19	♂ ☉ ♀	♂	♂	
	October	21	♂ ☉ ♀	♂	♂	
	November	5	♂ ☉ ♀	♂	♂	

In Ambrose Merlins Prophecy we read that the Scorpions rayle shall ingender Lightnings, &c. The Conjunction is in Scorpio, and there is an Eclipse of the Sun in Scorpio this year, together with some other Aspects not inconsiderable; whence I adjudge, the Turk will be much afflicted, both with Domestique crosses, and Forraine losses, and the Bavarians will be dejected; the Bohemians disrespected; poore Ireland will groane, & Italy will be enforced to mourn, & all this will proceed from the Lightning ingendred by the taile of the Scorpion, in this ♂ of ♀ and ♂, and thole other Elipsical and mutuall Configurations there.

Years of Christ.	Months	Days	of the As- pect.	Signs.	Signs.	
	January	24	♂ ☉ ♀	♂	♂	
	January	26	♂ ☉ ♀	♂	♂	
	January	28	♂ ☉ ♀	♂	♂	
	February	24	♂ ☉ ♀	♂	♂	
	April	2	♂ ☉ ♀	♂	♂	
	April	25	♂ ☉ ♀	♂	♂	
1690	June	18	♂ ☉ ♀	♂	♂	
	June	20	♂ ☉ ♀	♂	♂	
	July	25	♂ ☉ ♀	♂	♂	
	Septemb.	10	♂ ☉ ♀	♂	♂	
	October	1	♂ ☉ ♀	♂	♂	
	November	3	♂ ☉ ♀	♂	♂	
	December	11	♂ ☉ ♀	♂	♂	
	February	8	♂ ☉ ♀	♂	♂	
	March	1	♂ ☉ ♀	♂	♂	
	May	7	♂ ☉ ♀	♂	♂	
	July	8	♂ ☉ ♀	♂	♂	
1691	July	26	♂ ☉ ♀	♂	♂	
	July	26	♂ ☉ ♀	♂	♂	
	August	22	♂ ☉ ♀	♂	♂	
	October	21	♂ ☉ ♀	♂	♂	
	November	14	♂ ☉ ♀	♂	♂	
	December	1	♂ ☉ ♀	♂	♂	
	February	29	♂ ☉ ♀	♂	♂	
	March	7	♂ ☉ ♀	♂	♂	
	May	8	♂ ☉ ♀	♂	♂	
	May	19	♂ ☉ ♀	♂	♂	
1692	July	27	♂ ☉ ♀	♂	♂	
	August	18	♂ ☉ ♀	♂	♂	
	Septemb.	2	♂ ☉ ♀	♂	♂	
	November	11	♂ ☉ ♀	♂	♂	
	November	25	♂ ☉ ♀	♂	♂	
	November	27	♂ ☉ ♀	♂	♂	

Of these years I shall say no more then I have in the Conjunction, onely condole the Actions of them in the words of Spicinus, as I finde them most excellently translated by that worthy Mæcenas, (my thrice Honoured Patron) Elias Asbmole Esq. Oh! how many changes of Kingdomes? oh! what sorts and differences of dangers and troubles are to be feared? what unspeakable, great and grievous villanies? oh! what turbulent and damnable Seditions? oh! what unlocked and unhopd for kind of death? oh! what exalting of wicked and reprobate men; the Troubled Stars of Heaven, do in abundance belch out? oh! what wretched and indigent persons are every where extol'd? and the rich oppressed and impoverished? How many Subjects and Servants shall Rule, while Kings & Masters obey, &c.

Many are the Conjunctions and Aspects that happen in these yeares, which will not favour, but much afflict Spain; England is also concerned herein, for that the Ascendant of its Metropolis viz. London is opposite to ♄, France also is

Years of Christ.	Months.	Days.	Characters of the As- pects.	Degrees.	Signes.	Signes.	
1693	Februar.	21	☐ ♀ ☉	12	♋	♏	as much, if not more con-
	March	2	☐ ☉ ♀	23	♋	♋	cerned then England; for
	April	1	☐ ♀ ☉	18	♋	♏	besides the Quartile ☉
	April	8	☐ ♀ ☉	23	♋	♋	hath to ☉, there is a great
	April	26	☐ ♀ ☉	22	♋	♏	Lunar visible Eclips in ☉.
	May	30	☐ ☉ ♀	20	♋	♏	Merlin saith in his Prophe-
	June	14	☐ ♀ ☉	3	♋	♏	cy that---The Sea that
	August	2	☐ ♀ ☉	17	♋	♏	leadeth to France shall be
	August	29	☐ ☉ ♀	17	♋	♏	contracted into a narrow
	October	5	☐ ♀ ☉	24	♋	♏	room; the wonders of the
1694	October	6	☐ ☉ ♀	24	♋	♏	deep shall be revealed, and
	October	6	☐ ☉ ♀	24	♋	♏	France shall quake for feare.
	Decemb.	6	☐ ☉ ♀	26	♋	♏	Vide Mr Lillies Worlds Ca-
	Decemb.	28	☐ ☉ ♀	20	♋	♏	stast. fol. 39.
	January	7	☐ ☉ ♀	28	♋	♏	The Swedes and Tartar-
	March	14	☐ ♀ ☉	4	♋	♏	ians much disquieted, the
	March	24	☐ ☉ ♀	15	♋	♏	Muscovites miserably per-
	April	11	☐ ☉ ♀	2	♋	♏	plexed; the Sun and Moon
	June	12	☐ ☉ ♀	1	♋	♏	Eclipsed in Cancer, prenotes
	July	18	☐ ☉ ♀	6	♋	♏	many strange and unwon-
1695	July	23	☐ ♀ ☉	29	♋	♏	ted Catastrophes to befall
	Septemb.	11	☐ ☉ ♀	28	♋	♏	Scotland and the Nether-
	October	13	☐ ♀ ☉	23	♋	♏	lands. The Moon Eclipsed in
	Novemb.	7	☐ ☉ ♀	26	♋	♏	in Capricorn, and this ☉ of
	Decemb.	18	☐ ♀ ☉	7	♋	♏	☉ and ☉ happening there,
	January	7	☐ ☉ ♀	28	♋	♏	wth many other crosse Confi-
	January	29	☐ ☉ ♀	21	♋	♏	gurations threaten many mi-
	Febru. 11.	5	☐ ☉ ♀	21	♋	♏	series to befall Oxford; for
	March	24	☐ ♀ ☉	15	♋	♏	☉ is the Ascendent of Ox-
	April	17	☐ ☉ ♀	16	♋	♏	ford, as is agreed on by the
1695	April	27	☐ ♀ ☉	17	♋	♏	best Artists; are there no
	June	5	☐ ☉ ♀	22	♋	♏	righteous persons among
							the Learned? Prayers have

rever-

Years of Christ.	Months.	Days.	Characters of the As- pects.	Degrees.	Signes.	Signes.	
1696	June	24	☐ ☉ ♀	13	♋	♏	reverberated HEAVEN:
	August	14	☐ ☉ ♀	10	♋	♏	wrath. God is as grea
	August	20	☐ ☉ ♀	7	♋	♏	now, as he was in Hezeki-
	Septemb.	22	☐ ♀ ☉	10	♋	♏	ah's dayes, or in the time of
	Novemb.	10	☐ ☉ ♀	28	♋	♏	Elijah.
	Decemb.	7	☐ ♀ ☉	26	♋	♏	
	Decemb.	28	☐ ☉ ♀	18	♋	♏	
	Februar.	10	☐ ☉ ♀	2	♋	♏	Poor Oxford! art thou
	March	1	☐ ☉ ♀	22	♋	♏	yet in the dust? be patient,
	April	5	☐ ♀ ☉	27	♋	♏	when thou hast been tryed,
1697	May	16	☐ ☉ ♀	6	♋	♏	thou wilt appear like bur-
	May	27	☐ ♀ ☉	18	♋	♏	nisht Gold, carrying a
	June	12	☐ ☉ ♀	19	♋	♏	more Radiant lustre then e-
	July	5	☐ ☉ ♀	24	♋	♏	ver. Contend not there-
	August	7	☐ ♀ ☉	22	♋	♏	fore with so potent an Ad-
	Septemb.	19	☐ ☉ ♀	7	♋	♏	versary thou hast now to
	October	3	☐ ☉ ♀	21	♋	♏	deale with, but remember,
	January	5	☐ ♀ ☉	26	♋	♏	N. n bene succedit culici Ele-
	January	8	☐ ☉ ♀	29	♋	♏	phantem mordenti, nec scara-
	March.	20	☐ ☉ ♀	11	♋	♏	bae Aquilam sequenti. The
1697	April	1	☐ ☉ ♀	22	♋	♏	Gnat ne're thrives that bites
	April	3	☐ ☉ ♀	21	♋	♏	the Elephant; nor the bold
	April	17	☐ ♀ ☉	8	♋	♏	Dor that durst the Eagle
	April	26	☐ ☉ ♀	8	♋	♏	haunt. But Oxford hath
	June	29	☐ ☉ ♀	18	♋	♏	many fellow Sufferers, viz.
	July	17	☐ ☉ ♀	5	♋	♏	Scotland, Holland, Ireland, &c.
	August	14	☐ ☉ ♀	24	♋	♏	
	August	27	☐ ☉ ♀	3	♋	♏	
	Septemb.	27	☐ ♀ ☉	2	♋	♏	
	October	15	☐ ☉ ♀	3	♋	♏	
1697	October	19	☐ ☉ ♀	7	♋	♏	
	Decemb.	12	☐ ☉ ♀	1	♋	♏	

Q 2

Years of Christ.	Months.	Dayes.	of the As- pects.	Characters of the As- pects.	Degrees.	Signes.	Signes.
1698	January	20	♂	☉	h	11	♊
	Februar.	4	☐	☉	♂	26	♊
	March	16	♂	♂	☉	7	♊
	April	30	☐	☉	h	20	♊
	May	2	♂	♂	☉	22	♊
	June	23	☐	☉	♂	12	♊
	July	29	♂	☉	h	17	♊
	July	31	☐	♂	☉	18	♊
	August	27	♂	♂	♂	21	♊
1699	October	26	☐	☉	h	14	♊
	Novemb.	9	♂	☉	♂	8	♊
	Februar.	1	♂	h	☉	23	♊
	Februar.	7	☐	♂	♂	24	♊
	March	7	☐	☉	♂	27	♊
	May	9	☐	h	♂	2	♊
	May	12	☐	☉	h	2	♊
	May	20	♂	☉	♂	10	♊
	June	4	♂	♂	☉	24	♊
1700	June	9	♂	♂	♂	23	♊
	Septemb.	2	☐	☉	♂	20	♊
	Novemb.	8	☐	h	☉	26	♊
	Decemb.	21	♂	♂	☉	10	♊
	January	15	☐	☉	♂	6	♊
	Februar.	13	♂	h	☉	5	♊
	April	10	☐	☉	♂	1	♊
	April	28	♂	♂	☉	18	♊
	May	24	☐	☉	h	14	♊
1700	July	10	♂	♂	☉	23	♊
	August	18	☐	☉	♂	5	♊
	August	23	♂	♂	☉	11	♊
	August	27	☐	☉	h	11	♊
	October	6	☐	☉	♂	23	♊
	Novemb.	2	☐	☉	♂	27	♊
	Novemb.	20	☐	☉	h	8	♊

The two Malignants, v. z. h and ♂ are wandred into the Maxcovites and Tartars Ascendent, and are in Opposition to the Horoscope of Italy, and in Quartile of Irelands sign. The notorious Nocturnal Villanies of these Countreys will be subject to diurnal Discoveries. *Quæ tam festâ dies, ut cesset prodere fures, Perfidiam Fraudes, atque omni ex crimine lucrum, Quasitum & parios gladios vel paxide nummos.* What dayes so secret, but doth bring to light, *Perfidious Frauds, Thefts, Couzenage,* and a sight of like outrageous cheats, most foulely done, and all for Gold, by Sword or payson won?

Cælum instar libelli expansi, notis syderum omnia futura in se scripta continentis. Heaven is like unto a Book laid open (saith Origen) containing all future EVENTS written in those glorious Characters the Stars.

I Have taken this pains to satisfie the Ingenious Artist, that he may see my Conjectures upon the Conjunctions of Saturne and Mars are not vain, or barely the Notions of my own brains, but built upon the Rock of Truth; for, there is not a word which bears the Face of a Conjecture or Prediction, but the Ingenious by beholding this Glasse may see it stands upon (more) then a double Foundation. I have been rather sparing then prodigall in what I have delivered in my Conjectures on those Conjunctions.

One thing I would inform the Ingenious Artist of (for he only understands me in this) that is, when in the years of those Conjunctions he finds many benevolent Aspects, that is to say, so many as shall countermand all those malevolent ones here noted; that then, there will be a Remission of those evils threatned by the evill Aspects; for the lesser are still comprehended of the greater, and those that are more powerfull shall bear away the honour and rule, from those that are lesse powerfull, but you must be sure to have a good regard to the place those Aspects or Conjunctions happen in; for if they shall happen in the Sign of the Conjunctions or the Trigon thereof, then those places spoken of in the Conjunctions, will in some measure feel a rebatement of the Conjunctional Influences; if in ☐ or ♂ to the Conjunctions, then shall they operate the more forcible; thus we see

The Stars doe sometimes smile and sometimes lowre,
And Heal and Hurt poor Mortals, every houre.

I could wish that the Doctrine of Ascendents, both of Countreys and Cities were more seriously inspected, and (our many) traditionall Errors therein corrected, and amended. I am confirm'd if I have in any thing failed, it is singly and alone in adhering to the Traditions of the Ancients in this matter, I having neither leisure nor liberty to examine, which if I had the Years of my Earthy Pilgrimage, had they beene converted all (which a seventh part have hardly beene) into this Study, would have
appea-

appeared far too short a time to have corrected (by true observation) any thing to the purpose of this *Nature*; yet I confesse by the writings of Mr Gregory and Mr Childrey, I have engaged my thoughts to such necessary disquisitions, and have shewed something of my Observations in my *Speculum*, 1656. I may peradventure discover something more hereafter; but

Ars longa, Vita brevis.

Some Aphorisms from the Learned Haly in the English.

Of the Conjunctions of the Planets, according to Haly, De Judiciis Astrorum, Pars 8.

IF in the Revolution (or other Radix) *Venus* be joyned to *Mars*, some misery or perplexity more then ordinary befalls the *Romans*; but if to *Mercury*, there will happen many Indigencies and wants.

Also when ♀ and ♃ are joyned, it signifies plenty of Bread, and of all things fit for the nourishment of Man, and that there shall be charity.

When ♂ and ♃ are joyned, its the precursor of the death of a King to happen by some Epidemicall Distemper, and that there will be many Locusts.

When ♀ shall be joyned with ♂, then doth ♂ the lesse evil; I conceive this is meant when ♀ potently entertaines ♂; otherwise, I know not, but the Souldier and Councillor conjoyning may make mad work.

When ♃ is joyned to ♄, it signifies the death of a great and powerfull King, many Locusts are also presignified.

When ♀ is joyned to ♃, it signifies many Epidemicall diseases and Mortality to happen among men; and that there shall be many Locusts.

When ☽ in an Eclips shall be above ♄ and work with him, it foretels the death of a famous King or Person of great Honour

nour in the Western Land or Quarter, when she is joyned with ♀ or with ♃, and ♀ (having Raies) shall set before the ☽; there shall happen unto men good successe in most of their undertakings; but if ☽ shall set before ♀, she having Rayes, it presages the Death of a King in the Eastern Countreys, or very many miseries equivalent thereto.

Also when this Conjunction we have spoken of shall be with *Jupiter*, there are slaughters then signified to happen in the Land of the West.

When ♂ shall be joyned to ♃ by body, a King shall be in danger, untill he have passed 75. dayes (from the time of their Conjunction) with their nights.

When ♀ is joyned with ♄, many feares and treacheries may happen in the Oriental or Eastern Countreys.

When ♂ shall be in the heads of the Mansions (which of the *Arabians* is called *Algarfe*, or in the middle thereof, it signifies that Kings shall kill themselves in that * part of the Land where ♂ shall be.

hath relation to that Quarter the defect happens in. * You must respect the Signe and Quarter in which ♂ is in, to judge according to the sence of this Aphorisme.

And if *Saturn* shall happen in this * Constellation, which we before have spoken of, he signifies great scarcities and many miseries among men.

If when ♂ shall be in the middle of *Algethe*, or *Azabone*, it signifies many miseries and anxieties, and great scarcities of moneys. Also when ♂ shall be in the middle of *Abdavennam*, Mortality is signified.

Of the Planets Applications and Conjunctions one with another.

WHen *Jupiter* shall apply unto *Saturn* by a Sextile or Trine, it signifies that those which are the Executioners of Laws, and are acquainted with the secrets of their King or Governour, shall honour themselves abundance more then their King.

But

This must not be understood literally, but as the Eclips, or the ☽ or ♄ at the time of the Eclips is posited; for ♄ at the Eclips of ☽ 1652. was in the East Angle, and the Eclips was in ♃, an Easterly sign, and we know that the King of the Romans and the Pope are since Dead; so that the Aphorism

That is, in the Heads, or middle of the Mansions.

But if their *Aspects* shall be by a \square *Quartile*, then will there be an Insurrection of Rebels against their King or Governour, and they shall attempt the extirpating of the King, and shall seeke for the Kingdome themselves. Also it signifies many changes of matters in the Law, and in the busineses or negotiations of the King; and if this \square *Aspect* shall be from the tenth, or sign of the tenth, it signifies that scoffs and jeers, discords and strifes may happen between Kings and their Counsellors, and that they shall rise up against one another.

The tenth
House signi-
fies Kings
and Gover-
nours.

If this *Aspect* be from an \wp , it presages that many scoffings and quarrels shall happen between Nation and Nation, and that one shall be animated or incensed against another, and there shall quarrels happen among those men that are of a lower degree than Kings, it also signifies many Clouds.

I shall not need to demonstrate the truth of this Aphorisme, if we but call to mind the many mischiefs that happened between us and the Dutch in 1653. immediately after the opposition of ♄ and ♅ , Saturn and Jove, and for the proof of the latter part hereof, I might take notice of the severall Insurrections happening in this Nation carried on by a sort of men of a lower degree than Kings; and for the signification of Cloudes, it is not vaine for the poor Countryman, is able to speak that by wofull Experience; our wet summers have not holpen to fill (but empty) his Barnes.

I spare to say any thing of the \square *Quartile* of these two Planets, expecting to hear something of verification from the Actions of our Naval Forces with the Spaniard, of this configuration: for this next year, viz. 1657, there are two *Quartiles* of those two Planets; the one on August the 15 day; the other on October the first; the Patron of Spaine then turning Retrograde; besides, this affliction, \wp Mars the generall Significator of England affronts poor Jove! by a threefold \square *Quartile* the same year 1657.

Brave English-souls, your Courage (now) advance;
And Conquerours prove, Fear not the Spaniards Launce.
High Blows you'll have (both in the Rear and Van Sir)
For Mars in Aries is, and Jove in Cancer;

But

But Jove crawls backward, & Mars doth forward move,
To win by War, what he can't gain by Love.

Mars is in
Aries, &
Kingly
and Jove in
Cancer, &
weak and
Fingering
Sign a
time of
Quartiles.

But leaving our Explication, we will turn to our Author againe, who saies, when Mars and Saturn shall be joynd, it will deceive one another, and there will be many Fraudes, and Treacheries; and if it shall be in a Humane signe there will be Blows, and Wounds among Men; there will also happen loss and dammage to a King, from a Man (or Men) of the Country subject to the division of the signe, in which the *Conjunction* shall happen.

If Mars shall apply to Saturn by a \ast or Δ , men shall receive much Labour, Losse, and Dammage in their Causes, much loss to Kings in the Deeds, and many discords and Labours shall happen among men by reason of the Law. But if this Application be by a *Quartile*, and shall be from the fourth house, it signifies many Thefts, and that there shall be many publique and manifest Theeves, and Robbers; but if this *Quartile* be from the signe of the tenth, many Greifes and Evils shall happen to the People from the part of their Kings or Governours, and the people will disobey them.

Also, if this Application be by \wp *Opposition*, it signifies that men shall be at discord among themselves; and shall prosecute one another with mutuall hatred and malice, and shall cease from mutuall visits, and shall endeavour to vilifie one another, and detract from each other what they may.

When the \odot Sun is joynd to ♄ Saturn, it signifies that lyes and deceits shall be removed from men; oh, that the Effects of such a Configuration, might alwayes remain! what a happy blessed Nation should we then be.

And if the \odot apply by \ast or Δ to ♄ , the King shall be driven to poverty, and shall be necessitated to desire aid of his Subjects; but if this application be of a \square *Quartile*, and from the fourth house, then shall Kings, and Governours hide themselves, and shall consult of, and doe their busineses in great secret and privacy. But if it shall be from the 10th, it signifies that there shall happen unto Kings, from their Subjects, or the People whom they govern, great and continuall Fears, greifes and labours

Surely this
is meant
when and
are ill
dignified, o-
therwise
their Sen-
tiles and
Trines may
be not hurt-
full, but
hopefull.

R

its probable labours, and that they will cast many of their people into that them- Prisons. Also if this *App* shall be an *Opposition*, then shall Kings have their own Subjects turn adversaries to them, even the *□* of *h* their Religious Brethren, and those that study the Law, and the like.

(with some other malignant A. sp. &c.) for the late King and the five Members of Parliament in such an irreconcilable *Opposition*; for about that time was the King first incensed against them, although he publicly charged them not before the fourth of Jan. 1641. at which time was a *□* of *h* and *Opposition*.)

If *Venus* shall be joyned to *Saturn*, much loss will happen all that year, much discord and trouble will happen to men in love matters; and yet they will beget many Male-Children; many fears and sadnesses will also happen to them; It will be a very evill year to those people who live on the Banks and Lands of Egypt, by reason of Scoffings, and discords. Also many precious Stones shall abound in the water, as are *Alli-fars*, and the like; Also many Indigencies, and Anxieties will happen to the People.

If *♀* aspect *h* by *** or *Δ* it signifies Damage to happen unto women great with Child, and that they shall bring forth with great danger, and labours. If the Application be by a *□* *Quartile*, and from the fourth, Women shall have Hard Labours, and many vexations from their Husbands, and Companions by reason of which all their Negotiations, & Actions will in a manner be frustrated. If it shall be from the tenth, it imports, that some occasionall busineses shall happen to Women, that will much behoove them, to come and appear before Kings; they will insult over men, and be very proud, and will be discovered to doe many unworthy things, without Reason. They will much please themselves in speaking Causes, and yet by reason of Dolours, and Greifes, they will meet with many obstructions and stumblings (my Author saith, *Tingent porcos de nigro*; but I know not what good or hurt that can do them) and there shall much Damage happen to all Venereal things, Dresses and Ornaments of women, and the like; and every thing else of the natur of *♀ Venus*.

But if *♀* shall apply to *h* by *Opposition*, *Quod mulieres habebunt rixas & placita multa cum viris suis*. It may be that Adage, of the falling of Lovers is the renewing of Love, came from these words of *Haly*.

When *♀* is joyned to *h*, Men will then give themselves to the study of *Magique*, and *Negromancy*, and Incantations; Many impe-

impediments will happen to Scribes, (*♀* is a general Significator of them indeed) also many losses, and Vilifications and many Mischeifes shall happen to those that deale in *Husbandry* or *Agriculture*, and other hard Labours.

But if *♀* apply to *h* by a *** or *Δ*, then shall those men, who dwell in Kings Houses, give themselves to the reading of Books. Also if this Application shall be by a *Quartile*, and from the fourth House of the Heavens, it signifies that the secrets of *Necromancy* and *Incantations*, and other Sciences may be discovered and made publike.

Also if *♀* shall behold *h* with a *□* from the tenth House of the Heavens, it signifies that much matter shall be discovered among men, and that it shall be published in a book, and men shall manifestly mingle themselves with those that meditate or study *Necromancy*, and of that which is assimilated unto it.

But if this Application be by *Opposition*, it signifies a corruption in the manners of Men, and that they shall be furnished from hence with Lyes and falsities, and the Springs or heads of Sciences shall be falsified, and Books shall be abused and corrupted.

When the *Moon* shall be joyned to *Saturn*, there will happen much labour and trouble to men in their occasions, and that they shall suffer much damage and grieve by reason of imprisonment, and the like; and there shall be a depopulation of Cities and Villages, and People shall depart thence unto other places, and the waters in Fountains and Rivers shall be diminished.

If she, that is *♂* shall apply to *h* by *** or *Δ*, there shall be knavery and falshood used in holy things; many bickerings in Ships, many Imprisonments and Depopulations, much Anxiety and sorrow for these things; there will be many Infirmities by reason of the stirring up of *Choler*, many Cities and rare Edifices will be brought to nothing; Women with Child will prove Abortive; there will be great Snowes, and many People will perish thereby; and Men shall have occasion to plant and build, and to dig Rivers, Ditches and Caves.

Also if this Application be of a *□*, and from the fourth, Men shall

shall be troubled with horrid Dreams, and with some terrifying opinions proceeding from abundance of Melancholy.

But if it shall be from the tenth, there shall happen discord between the King and his People, and many of the People shall be laid hold on for such discords, by the Governours, for the great fear which they have of them.

But if this Application be by an ϕ there shall happen sadness and sorrowes to some men, and labours to others for the aforesaid reasons.

When *Mars* shall be joyned to *Jove*, it denotes many strifes and blows and wounds, &c. Diseases and Mortality will happen in the Climate, and in the Land of the Climate in which they are joyned, and there will be an Apparition of great Beasts of valour, and of divers colours seen in the Aire, in the beginning also of that season, there will be fruitfulness, and in the end drought; it also signifies the Death of some King in that Climate.

But if he shall apply by a $*$ or Δ , many shall receive the Crosse,* and there shall be Controversies by reason of the Law.

If it shall be by a \square , there shall be many Rebellions, Slaughters, Forsakings and Robberies, and this chiefly to happen under a colour of Purity or Religion.

Religion is a Cloake for all deceit,

And shrowds designs that be of greatest weight.

But if this *Aspect* be an ϕ , one Man shall be apt to conceive suspicion of theft of another, and the King shall cause many troubles and molestations to befall his People.

When the *Sun* is joyned to *Jupiter*, then will men of Integrity and Judges of the Law receive prejudice; the Law it selfe will suffer losse; but if he shall apply by a Δ or $*$, the Law and prudence shall be manifested and esteemed; wisemen will be honoured and esteemed, chiefly those pertaining to the Law.

If the Application shall be by a \square , and from the fourth, it signifies that Lawyers shall be confirmed, and shall doe justice. But if from the tenth, then shall right and justice appear, and be manifested to men, and they shall live contentedly one with another; but if this Application be by ϕ , then will justice and pleasure manifestly fall away.

As

As oft as *Venus* joynes with *Jupiter*, there will be much chastity in Women, and they shall performe their businesse in good state; the kinds of *Aliafar* will become dear, and there will be in the streets of the Cities, which shall be in the division of the Signe in which the *Conjunction* is, fruitfulness in abundance, and Women will be intire and true to their Husbands, good, and chaste, rich, and abounding in good life, and this chiefly in the Climate governed by that Sign in which the *Conjunction* shall be.

But if the Application be by Δ or $*$, then will women love and keep the Law, and will adhere to the Religious, and bring up their Sons in the *University*, bringing them up to the life of a Priest or Clergy-man.

But if this Application be by ϕ , Women will obtaine the pleasure of many things by reason of the Law, and their will be a demonstration of the same, by their being reduced to a good and orderly state with their Husbands.

But if this Application be by a \square , & from the tenth, then shall wives or Women do many good & fortunate deeds to the King.

When γ and ν joyn, men will enquire after Sciences and Physick, and the wisdom and secrets of the Law; to this, if a *Conjunction* of these shall be in their separation from ϕ , then will Epidemical Diseases, and contagious Aire follow.

If γ shall apply to ν by a Δ or $*$, then shall men have many words for the Causes of the Law; if this Application be by a \square , and from the fourth, many Causes of scottings concerning the Law, will happen among wise men; and some secrets shall be discovered; but if this *Aspect* shall be from the tenth, Kings shall be mighty diligent to know and study Sciences, and they shall love Books, and shall give themselves to read Magistery, and all subtle things; Women also will enquire into the wisdom of the Law: but if this shall be by ϕ , there shall be among men pleasing words, and doubts about Charters or writings which will be found among men.

When the γ shall be joyned to ν , men shall give themselves much to goodnesse and justice, to the Expositions of the Law, to the destruction of prophane Temples and Oratories, to the Inquisitions of the Law, and the wisdoms of them, expecting

* In our dialect, there shall many be converted to the Christian Faith.
Vide Caps. 17 pars. Oct. Observ. 1654.

pecting thence to get a name to themselves.

If this Application be by * or Δ, there shall be a manifestation of the wildome of the Law and Physicke.

But if this Application be by a ♀, and from the fourth, then shall men obscure the secrets of the Laws; but if from the tenth, then shall Lawyers and Religious men be honoured and exalted, and prophane Temples and Oratories * populated. If this Aspect be by ♂, there will be many words about the knowledge of the Law.

If the ♀ be joynd to Mars, there will happen many strifes and slaughters in the Land or the East; but if ☉ be in * or Δ of ♂, then will Kings or Governours teach the Law and rectifie things and judge by them: but if he behold him by ♀ from the fourth, there shall be among men few words, and some businesses shall be concealed and hid; but if from the tenth, Kings will commit injustice, and the unjust will be troubled, and there will happen Combustions in the Aire, which will hurt Vegetables; but if this Application be by Opposition, there shall be many Slaughters and strifes.

When ♀ is joynd with ♂, there will be many Fornications and Evils, and many Fornications among Women; it signifies also, that the King of the Romans may dye, and many miseries shall happen to the Romans. But if ♀ apply to ♂ by * or Δ, women will bring forth many Sons, & with ease & much pleasure.

But if it be by a ☐, and from the fourth, there will be a great desire among Men and Women to commit many Fornications in secret, against the Law; But if from the tenth, Women will be discovered, and suffer many affronts and troubles, by reason of their Fornications; also many troubles, and molestations will happen to them from the part of the King, for that reason.

But if this Application be by ♂, Fornicators shall suffer much Detrimēt, and losse.

When ♀ is joynd to ♂, Men shall turn Clippers and Coyners, and falsifie moneys, and give themselves to Alchimy; Fears and labours shall happen to men, and wise men shall suffer troubles and disgraces, and many sorrows, and there will be many Vagrants and Deceivers. If the Application be by * or Δ, men shall give themselves much to the study of Alchimy, and to every worke or profession that is performed by fire; but if this Appli-

Application be by a ☐, and from the fourth, it signifies Alchimy and Armes in secret; if from the tenth, Kings or great Personages will give themselves to the love of Magistery, and will delight in precious stones, and Arms.

But if this application be by ♂, there shall be many deceits and falsities among men, and that some shall give themselves to Physick and Magistery, and there shall happen many slaughters, thefts and Robberies.

If the ♀ shall be joynd with ♂, it signifies among men many Lyes, false Rumours and shedding of blood, and that there shall be many Dogs and Wolves; but if the ♀ be in Δ or * of ♂, the Law will be lessened, and there will be great necessity of much kind of flesh for food, for high and Festival dayes, both in Innes and other places, and the like.

But if the Aspect shall be by a ☐, and from the fourth, it signifies the transgression of the King, and that he shall spoyl, vex, and oppresse unjustly; if from the tenth house, it signifies the same, but if this Aspect be an ♂ there will be strifes, and many slaughters in the World.

When ♀ is joynd to the ☉, there will damage and labour happen to women with Child.

Also when ♀ is joynd to ☉ men will hide and conceal the things that appertain to wisdom and Science; there shall also be many Servants and Captives, and there shall much losse and trouble happen to men by reason of the work of Alchimy.

If ♀ shall be joynd to ♀, there will be a discovery of many new secrets and writings of Embassages, and men will do filthy and evil things, & will rejoyce much with women, and fears will happen unto them; if ♀ be in * with ♀, it signifies much love to women, and that there will be much wooing, and many Love-Letters, and the like.

When the ♀ is joynd to ♀ then will men give themselves to songs and vices, and occupabuntur in lavando (e cum mulieribus, and will love all sorts of odoriferous things. When ♀ is in * or Δ of ♀, men will give themselves to sporting and singing, &c. those that would be further acquainted with this kind of Learning, let them repair to Haly, De judiciis Astrorum, Pars 8. Whence I have taken this.

F I N I S.

* I presume my Author meant de-populated, for it is usuall when religious men are exalted (not to populate but) to lay waste profane Temples and Oratories.

Haly mentions the significations of the *, ☐, Δ & ♂ of ♀ to ☉, which (it is true) may answer to the Copernican System, but according to Ptolemies Hypothesis ♀ is never above 28. Degrees from the Sun. And all Astrologers following Ptolemy was the reason I let out their significations.

COELESTIS LEGATUS:
OR,
The Coelestial
AMBASSADOUR.

The Second PART.

Explaining the Doctrine of the *Decum-
biture* and *Crisis*, by precept and
Example.

AND

Shewing the ready way of judging a *Figure*
of *Heaven* upon any manner of Question what-
soever; together with some other necessary
Astrological Rules pertaining thereto.

BY
JOHN GADBURY *Philomath.*

Fœlix, qui potuit rerum cognoscere causas.

LONDON: Printed by E.B. and are to be sold by John Allen,
at the Rising-Sun in Pauls Church-yard.



OF THE
CRISIS IN DISEASES,
and of the DECUMBITURE.

DIvers are the opinions of *Authors* concerning the *Crisis* in Diseases, which is so frequently known, I need not here blot Paper therewith. But according to the true and honest meaning of the word *Crisis*, it signifies no other matter or thing then a *Quarrel* or fight betwixt *Nature* and the *Disease* reigning, and by its approach it foretels you whether the disease will turn toward *Life* or *Death*, or whether it shall continue or abate.

Nature and the distemper are like two *Duellers*; whether of them at the time of the *Crisis* is strongest, the same overcomes and puts the other to the worst; as thus, if the *Disease* or *Sickness* be most potent at the *Crisis*, then is *Nature* overcome, and the sick Party made worse; but if *Nature* in the sick Party shall prevaile, then will the disease or *humour* offending be *enervated*.

For dayes *Critical* intend no more, then a more sure or certain judgement of the infirmity afflicting, either more or lesse at the true time of the *Crisis*.

If you would know the *Crisis* exactly, you must observe at what time the diseased Party is first of all invaded with sickness; but this (say many *Learned* men) is wonderfull hard, it is not possible to be found, therefore you must (and ought of right

right to) take it from the sick *Parties* first taking his bed; for then the *Disease* first begins to overpower *Nature*; whence I conceive the *Decumbiture* is properly taken from the first *houre* of lying downe of the *Diseased*.

For as some *Townes* and *Castles* will endure and hold out a *Seige* more stoutly, and a longer time than others, (being well provided) so will some men bear out a distemper more lustily than others can, by reason of the strength of *Nature*, &c. A lusty *Man* will make a sport of a *Distemper* a long time, and beare it out boldly; whereas a fainthearted *timorous Person* will be cast down at the very naming a *Disease*, and whether he be sicke or no (somerimes) will conceit himselfe to be so.

Hippocrates is of opinion that that moment of time when a *Man* finds a manifest paine or hurt in his *Body*, is the true and proper beginning of a *Sickness*. As for *Ex mple*, Suppose a *Man* is sick of a *Feaver*, ordinarily the *Head* is disturbed many dayes before, with a noxious heavinesse or aking; but these are not the *Feaver*, but rather *Febrim Nuntii*, the *Messengers* or *Forerunners* of the *Feaver*; the true *Feaver* is, when the *Disease* appears sensibly by a strange kind of *Horreur* or *Trembling* in the sick person; and this alone is the most true time of the *Decumbiture*, whence the *Crisis* is to be gathered.

Now besides the *Crisis*, there are *judicall dayes*, and *dayes Intericidental*.

The *Judicial* dayes fall before betweene the *Crisis's* equally distant from the one as well as the other.

The *Intericidental* dayes happen betweene the *Judicial* dayes, and the *dayes Criticall*, equally as the other.

The manner how to attaine them shall be showne in the following *Example* very plainly; as also how to set a *Figure* of a *Decumbiture* of sixteen *Houses*, and of twelve *Houses*, and of eight *Houses*; but the *Example* shall be shown in the *Octagonal*, or *Figure* of eight *Houses*.

How

How to gaine the Decumbiture and Crisis in Diseases three severall wayes.

First, I shall shew you that way of the *Octogonal* or *Figure* of eight *Houses* by which the *Decumbiture* is gained, viz. you must observe here (and so in the other two) the true time of the *Parties* taking their bed, and reduce the place of the *☾ Moon* to that *houre* and *minute*, then having drawne your *Figure* of eight parts, set the *Sign*, *Degree* and *Minute* the *Moon* is in, upon the *East Angle* of your *Figure*, and that you must call your *Decumbiture*; for in this way of *Calculation* the *Moon* makes the first *House* or *Ascendent*.

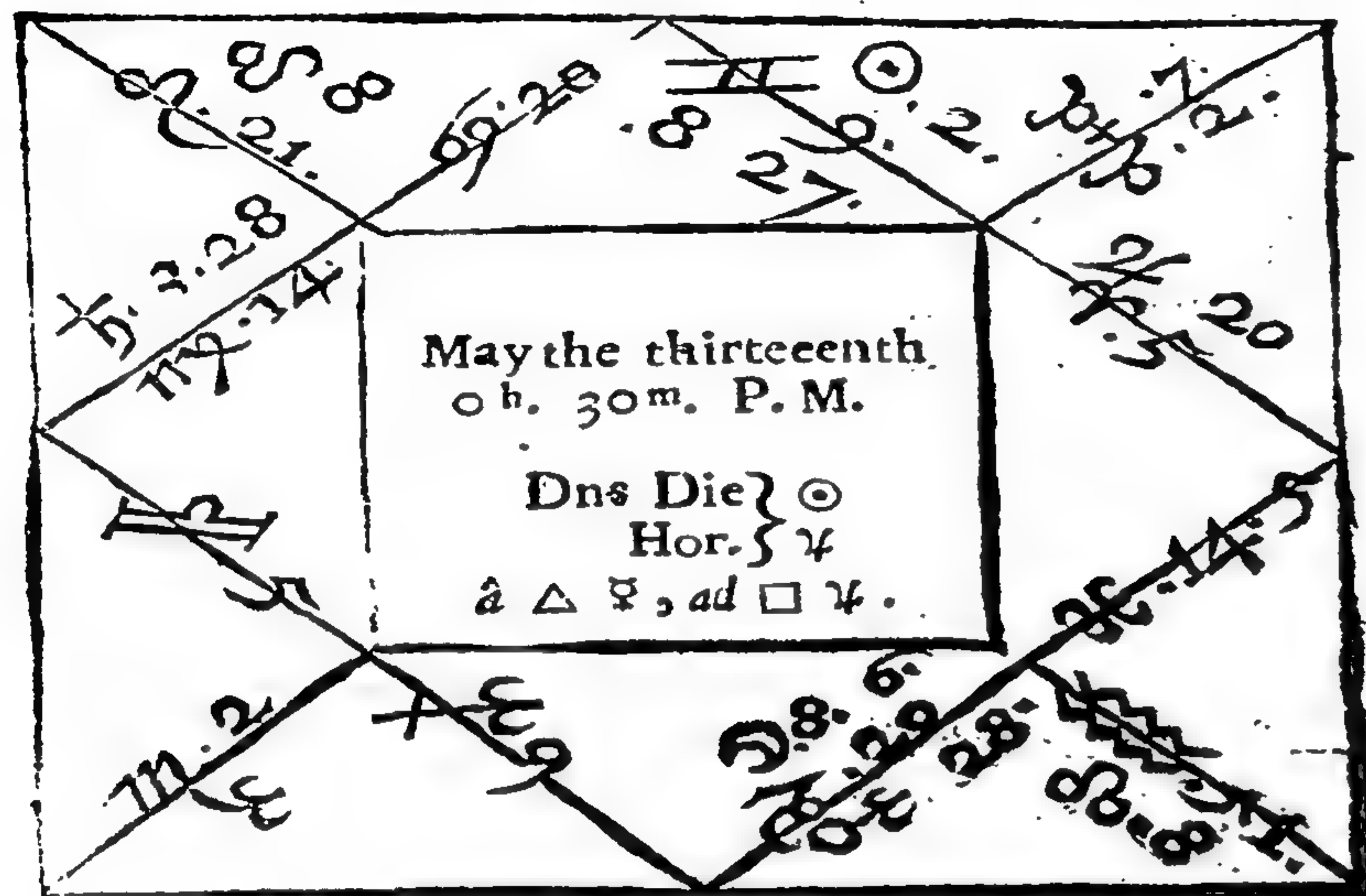
Secondly, adde 45. Degrees to the *Decumbiture*, and that (being the eighth part of the *Zodiack*, which is 360. Degrees) points you out the second part of your *Figure*, to which when the *☾ Moon* comes, she makes a *Semi-Crisis*, or the first *judicative* time from the *Decumbiture*.

Then if you adde 45. Degrees to the halfe *Crisis*, that points you out the third *House* of the *Figure*, to which, when the *☾ Moon* comes, she makes the first *Crisis*, for then she is in ☐ to the place she was in at the *Decumbiture*, then adde 45. Degrees to the third *House* or *Angle* of your *Figure*, and that makes the fourth *House*, to which when the *Moon* arrives, she makes the second *Judicative* or halfe *Crisis*; then adde 45. Degrees to the second *Judicative* time, and you shall arrive at the second *Crisis*, or the *Moons* opposite place to the *Decumbiture*; and thus by a continued addition of 45. Degrees, untill you have run round the *Figure*, and come to the *Decumbiture* again.

So the first part (or place of the *☾*) in the *Figure* is the *Decumbiture*; the second part thereof is the first *Judicative* time, the third *Angle* is the first *Crisis*; the fourth is the second *Judicative* time; the fifth *Angle* is the second *Crisis*; the sixth is the third *Judicative* time; the seventh part is the third *Crisis*; the eighth *Angle* is the fourth *Judicative*; and thus you come again to the *Decumbiture*, as is plain in the following *Example*.

There

Now followes a Figure of Heaven on the Decumbiture.



When I first looked on this Position, and found the Moon in her Detriment and void of all Essentiall Dignities, and in □ to the Lord of the fourth in the eighth; I confesse I was somewhat doubtfull of the Parties recovery.

Neverthelesse being mindfull of that Aphorism which saith, If the two benevolent Planets ♀ and ☉ be powerfull in the Figure, judge well to the sick Party, &c.

Jupiter in this Figure is in his Triplicity, and with some Stars not contrary to his own Nature.

And ☉ is accidentally very nobly placed in the house of Physicke, &c. but ♀ being Significator of the Physician, and in Domus Mortis, in the termes and house of ☿, I had very good Reason to suspect (from hence) the abilities of the Physician which had the sick in hand, and did dissuade the Friends and Relations of the sick from farther employing him; in the end

it

it appeared that he (*viz.* the pretended Physician) was a meere Mountebanke, a sordid Boaster, having no knowledge at all; a very blockish pretender, having nothing to cover or colour his illicite Practices, but the Beastly bubble of a Beef-brain'd confidence, which merited him no other Honour then this, that for his impudence and presumption he deserved to ride Blind Boyard.

After ♀ was thus rejected. I acquainted them with a Gentleman of worth and Learning, *viz.* one signified by ♀ and ☉; for ♀ is exalted in the seventh, and disposed of by ☉ in the tenth, and a potent reception there is between them; this Doctor was made use of, and with the helpe of God, was made an instrument for the procuration of the health of the diseased Party.

Let the Learned Physician be honoured, and the ignorant Empirick or Quacksalver scorned and neglected.

For a Rule of Practice I shall collect the Testimonies of Hope and danger, and present them accordingly in a Table, agreeing to the Rules of the most approved Astrologers. First, you must understand that the Ascendent, and his Lord; the sixth house, and his Lord; the Moon and her Dispositor, are Significators of the disease, and according to their Nature and Dominion doe discover the distemper.

The Ascendent is ♉, ruling Bowels and Belly.

The Lord thereof is ♀, and he in ☿, ruling the Thighs and Feet. And he being in the ninth house, governs the Hips and Thighs.

The sixth house is ♊, ruling the Legs.

The Lord thereof is ♀ in ♉, ruling Thighs, Secrets, and Feet; And being in the twelfth which represents Feet also.

The Moon is in ♊, ruling the Reins, Knees and Thighs.

Her Dispositor is ♀ in ♉, ruling Thighs, Secrets and Feet.

Thus you see the Disease keeps its Court chiefly from the Reins and Bowels downward, and indeed the affliction lay most of all there: the distemper it selfe I told you was a Surfeit, as the ☿ newly removed out of the fifth, and in Δ to ♀, Lord of the Ascendent; in the house of ♀ doth denote.

I shall now give you the testimonies of hope and feare, where by any one may judge which way the distemper would turn.

Arguments of Danger.

- ♄ very weak and Perigrine.
- ♄ in □ to ♀ Lord of the fourth.
- ♀ Lord of the fourth in the eighth.
- ♀ Lord of the Ascendent falling in the eighth.
- ♄ Lord of the Sixth in the Twelfth.

Arguments of Hope.

- ♄ in Δ to ♀, Lord of the Ascendent.
- ♄ in Δ to ♄ Lord of the Sixth.
- ♄ going to a Δ of the Ascendent.
- ♀ casting a * to the Sixth House.
- ♀ beholding the Sixth by a Δ Aspect.
- ♀ Lord of the Ascendent in reception with ♀.
- ♀ Disposer of ♀, is fortunate in the tenth.

But above all the Ascendent, ♄ and Cuspe of the Sixth house are befriended by Stars of a benevolent Nature.

Here you see the Arguments of Hope outballanceth those of Fear, and from so plaine a Testimony, I knew not how to be affraid to tell the Party he should recover; I affirmed he would recover, having observed his Nævity, and found not killing but curing directions operating at the same time, made me the more confident.

Yet considering that the ♄ (which is the Conveigher of all the other Planets influxes to us) not sooner separates from the □ of ♀, but meets with the ☿ of malignant Mars, and he Lord of the eighth; I adjudged the party would be shrewdly afflicted and brought very low, as by the Decumbiture you may see he was, for then the Sarsit turned to a Feaver.

But then considering againe that ♀ was exalted, and received the ♄ into his Exaltation, I looked upon him to be a more

Noble

Noble Enemy then to kill, where he might with more hono^r save alive.

Again, the ♄ also being in □ to ♀ in Signs of short Affections (which our best Astrologers make equivalent to a *) and ♀ Lord of the house, and a constant Friend to Nature, was another good sign of hope for the Sick.

But having given this comfortable judgement that the Sick (God permitting) should live, I was desired to give them notice of the time he might possibly recover, according to Naturall causes.

Herein I observed the ♄ her application to ♀, Lord of the fourth; ♀ was in 20 degrees of ♍, and ♄ in 8 degrees of ♍; the distance of their Aspects is 14 degrees; now 14 degrees in moveable signs (for such are ♍ and ♍) give fourteen dayes; wherefore I predicted that the Party afflicted, would after fourteen dayes from the Decumbiture begin to amend, that is, about the 27. day of May.

Now if you observe the Calculation, you shall find that about the same time, there happened a very good Crisis, and (as it is there noted) the party did recover, and never relapsed after in this distemper.

I need not be more copious here, for I have annexed this unto the Decumbiture, only to shew that the Fixed Stars and Planets, being posited well or ill, may either help or hinder any distemper whatsoever, and also to shew the great affinity between the Decumbiture and the Figure of Heaven upon the same.

Now, by how much the more congruous they are, by so much the more are they to be observed, even as well the one as the other; and a Distemper can never (thoroughly) be knowne without the last, viz. the Figure of Heaven upon the Decumbiture; my Pains therefore hath been to shew the modest Physician the way to obtain both. First, that he may shew that beggerly way of pulling and baling the Distemper out of the Piss, though it be not to be found there.

Secondly, that the Physician need not take the Disease upon trust from the sick Parties mouth.

Thirdly, that the Physician may gaine the knowledge of the distemper reigning, by a more certain rule then that of grasping the Pulses.

Lastly,

Lastly, that Physicians in knowing the true *Humour* offending or cause of the *disease* may more readily, and with judgement and honesty proceed unto the *cure* thereof.

Now, if any shall be so *Fool-hardy*, or selfe-conceited as to neglect and contemne *Experimentals*, let such lie wrapped in their *thick-skinn'd Ignorance* untill I appeare againe to informe them.

I shall here in the Interim insert some necessary rules for the true understanding a Figure of *Sicknesse*.

Concerning the Moon.

Some necessary Rules proper for the understanding and true judging a Figure upon a Decumbiture.

1. **R**egard the place of the *Moon*, for the disease dances after her Motion; even as the Marrow in Mans bones, or the blood in his veins; and 'tis the Δ alone shews that the true variation of the *Crisis*, be it for good or evill; therefore *Du-bartas* excellently saith,

-----The more Shee fills her forked round,
The more the Marrow doth in Bones abound;
The Blood in Veins, the sap in Plants, the moisture
And luscious meat in Crevish, Cr. b, and O, ster:

And also that the SICK while she is filling,
Feele sharper Fits through all their Members thrilling;

To this I adde.

And as Shee meets with Planets good or bad,
The Sicknesse mild is, or is raging mad.

2. If the Δ at the time of the sick Parties lying downe be in any of the four Ang'cs, especially the *Ascendent*, attract your judgement from her, and make use of no other signification; but

but if the Δ be not in the *Ascendent*, nor in any of the other Angles, take notice of the Lord of the *Ascendent*, and joyn him in judgment with the Δ .

3. If the Δ at the beginning of a sicknesse, be in a fixed signe, the Disease will be *Chronical*, for Fixed signes prolong sicknesse; if in a *Common Sign*, the Disease will not be so tedious, but will terminate more suddenly; but if in a *Moveable Sign*, the sicknesse quickly moves to *Life* or *Death*. *Moveable* signes are γ , δ , ϵ , ζ . *Common* signes are Π , III , IV , V . *Fixed* signes are VI , VII , VIII , IX , as you were taught at the beginning of the book.

4. In the beginning of a sicknesse, if the Δ shall be in *Conjunction* with a company of *Fixed Stars* of the first or second *Magnitude*, neer the *Ecliptique*, then judge the Disease to follow the Nature of those *Stars*; if the *Stars* be *Saturnine*, the disease will partake of the Nature of h ; if *Martial*, of *Mars*; if *Venerial*, of q , &c. You are taught how to find the *Fixed Stars* upon the *Cuspe* of every House of Heaven, by my *Reduction of Hartgils Tables*, lately published by the Company of *Stationers*.

5. If the Δ be joyned to any *Planet*, either by *Body* or *Aspect* in the beginning of any sicknesse, and shall behold the same *Planet* when she comes to the *Quartile* or *Opposition* of her place in the *Decumbiture*, the *Crisis* will not be of force to alter the disease.

6. If the Δ when she comes to her first or second *Crisis*, viz. the \square or p of her place at the *Decumbiture*, and be joyned either by *body* or *Aspect* to another *Planet*, viz. a *Planet* that she beheld not at the *Decumbiture*, then the disease changes, either for better or worse, according to the Nature of the *Planet*, and her *Aspect* to him, which if it shall be h or m (unlesse they be Lords of good Houses) the Disease shall turn to the worse; but if it shall be v or q (and they not *Dominators* of evill houses) the sick party amends.

7. Get the *Nativity* of the sick, if it be possible, and compare it with the *Decumbiture*, and according to the Δ transiting the places of the benevolent or malevolent *Planets*, so judge the good or evill of the *Decumbiture* or *Crisis*.

8. If

8. If the ☿ in the *Decumbiture* or *Crisis* shall transite the places of ♀ or ♂ in the Nativity of the sick (and an ill direction happening at the same time) the sicke party may well prepare for another world, for long he cannot remain in this.

9. When the ☿ in a *Decumbiture* or *Crisis* shall passe by the places of ♀ or ♂ in the Nativity of the sicke, it is an assured Rule that the sick shall recover, unless ♀ or ♂ were Lords of ill houses in the Nativity; for ♀ and ♂ may as soon kill as ♀ and ♂, if they are ill disposed.

10. If when the ☿ comes to her ☐ or ♂ of the place she was in at the *Decumbiture*, be Essentially fortified, viz. in her House or Exaltation, &c. the sick party shall recover, if she be not joyned to any Planet, either by body or Aspect.

11. If in the beginning of a Disease the ☿ be void of course, neglect her at present in your Judgment, and observe the sign ascending and his Lord; the sign of the sixt and his Lord, and thence draw your judgement.

12. If the ☿ be in ♀ at the time of the distempers beginning, the disease is chiefly in the head; especially if she be in the Horoscope; if in ♂, in the neck, &c.

13. If the ☿ shall be joyned with ♀ in fiery signes, the disease usually turns to a Hæticke Feaver; if in watry signes, the ☿ shall be found with ♀ in a *Decumbiture* or *crisis*; it presages vicious and grosse Humours, cold Tremblings, sometimes Fluxes, watry Humours, and inimicall Phlegmatique distempers; if in Airy signes, much corruption of blood, and all diseases of wind; if in Earthy signes, the ☿ be with ♀ as aforesaid, be sure then the distemper turns to a strange Hypochondriack melancholy.

14. If the ☿ shall be with ♀ in a Moveable sign, then may you expect the distemper to be Dropicall; not that ♀ can cause the Dropie of himselfe, but by being with the ☿; but if she shall be with ♀ in Fixed signes, then expect Gouts, Leprosies, and Quartan Agues, &c. and if she shall be found with ♀ in Common signes, the Distemper lies in the bones or bowels, &c. and you judge the disease to be either the Illiack passion, or Plague in the Guts, and disaffection of the spleen.

15. If the ☿ be in ♂, ☐ or ♂ with ♀, the blood is pur-

trified,

trified, the Liver is infirm (as it needs must be, if the blood be bad) the sick party is hard of digestion, and is sometimes troubled with the stich in the side, and sometimes a Plurisie, &c.

16. If the ☿ be in ♂ or ☐ or ♂ of ♂ or ♀ in Fiery signes, the sick party is often Lunatique, and wholly depraved of his senses, the distemper is usually a desperate F. a. v. r.

17. The ☿ with ♀, either by ♂, ☐, or ♂, shews the sick party hath been too familiarly acquainted with the sports of Venus, and that the *Gonorrhea*, or *Lues Venerea* is to be feared as hanging on him. If ☿ be in a * or Δ of ♀, the diseased party is sick for Love or mourns, in that he cannot attaine his desired wishes; and if any crosse Configuration of ♂ and the ☿ follow, it is forty to one, if the party thus afflicted doe not change this life, with hope to walk in the *Elizian* fields after death, where all true Lovers mourne and bewaile their fatall misfortune.

18. If the ☿ shall be found to be in ♂, ☐, or ♂ of the ☉ at the sick parties lying down, especially the ♂ *Conjunction*, the sick rarely recovers, unless the ☉ at that time shall be either in his own house or Exaltation, viz. ♀ or ♏.

Note that this misfortune happens when there is not above 6. Degrees between their Conjunction or Aspect; for when they are further distant, the danger is taken off.

For the true time of the period of a disease, you must observe the distance between the Lord of the Ascendent or ☿ from the Aspect of a fortune, or benevolent Planet, and judge accordingly; for,

Moveable signs shew dayes or weeks.	Angles	arc equivalent to	Moveable Signes.
Common signs weeks or months.			Common Signes.
Fixed signs, months or years.	Cadents		Fixed Signes.

Example.

In the foregoing *Decumbiture* the ☿ was 14. Degrees distant from the ☐ of ♀, in Moveable Signes, which gave so many dayes from the *Decumbiture* before the disease began to ebbe; observe the like in the rest.

V

Argu.

Arguments that the Sick shall recover of the Disease afflicting.

Herein you ought seriously to consider the separation and Application of the ☽, which if she be separate from a malevolent Planet (such is ♀ or ♂) and apply to a benevolent, such is ♀ or ♀; then the sick party recovers (as you see in the former Example) If the Fortune be but meanly dignified, the disease will prevaile the longer; if strongly situate in the Heavens, the disease is put to his Trumps speedily.

If ♀ be Significator of a disease, and be Oriental of the ☉, the sicke party will recover; ♂ Significator and Occidental, the sick shall recover.

If the ☽ be in ♂ or good Aspect of ♀, it presageth good to the sick party, and that he shall be restored to his former health.

If the ☽ shall be in her own House or Exaltation, or in the House of ♀ or ♀, and there beholding either of them, free from the malignant beams of ♀ and ♂, it is an assured testimony of sanity, and that the sick shall suddenly be restored.

If the ☽ shall apply to the Lord of the Horoscope by a * or Δ, and not be impeded of the Lord of the eighth or sixth, the sick party will certainly recover.

When the ☽ is increasing in Light and Motion, and in the First, Tenth, Eleventh or Second, or Fifth Houses, in Δ or * with the Lord of the Ascendent, or with his Antiscion, if the Planet be a malevolent, and the ☽ have no other impediment, 'tis an Argument of life.

What an Antiscion is, I shall explaine here, because it is not commonly known.

The Antiscions of the Planets respect the Tropicks, viz. ☉, ♋, and so much as the Planet shall want of either of the Tropicks; so much on the other side the Tropick, shall the Antiscion of the Planet fall, and shall give vertue to any Star or Planet that is in the same Degree, or casteth any Aspect thereunto.

thereunto. I shall make it familiarly easie by one Example.

A Planet in 20 degrees of ♈ casts his Antiscion to the tenth degree of ♋; where you may observe that that 20 degrees of ♈, is as near the first degree of ♋, viz. the true Tropick, as the tenth degree of ♋; but that you may know more readily how these Antiscions fall, observe this Table, as I find it readily set down by my worthy Friend Mr William Lilly, Pag. 90. of his Introduction.

A Table of the Planets Antiscions in Signs.

♈	♋
♉	♌
♊	♍
♋	♎
♌	♏
♍	♐
♎	♑
♏	♒
♐	♓
♑	♈
♒	♉
♓	♊

Thus you see that a Planet in ♈ sends his Antiscion to ♋, and a Planet in ♉ to ♌, &c.

Now if you would know how to work these Antiscions with Degrees and Minutes, you must observe this following Table, which very readily expresth it, and with such ease that it is found by inspection only.

The Table follows.

V 2

The

The Antiscions of the Planets in Degrees.			The Antiscions of the Planets in Minutes.				
D.		D.	M.		M.	M.	M.
1		29	1		59	16	44
2		28	2		58	17	43
3		27	3		57	18	42
4		26	4		56	19	41
5		25	5		55	20	40
6		24	6		54	21	39
7		23	7		53	22	38
8	in	22	8	in	52	23	37
9		21	9		51	24	36
10		20	10		50	25	35
11		19	11		49	26	34
12		18	12		48	27	33
13		17	13		47	28	32
14		16	14		46	29	31
15		15	15		45	30	30

The Use of the Table.

If you seek the *Antiscion* of the Planet in degrees, enter the two first Columns; As for Example, If your Planet be 20. degree of ♄, I look for 20. in the second Column, and over against 20. in the first Column I find 10, which tells me that a Planet in 20. degrees of ♄, casts his Antiscion to the tenth degree of ♄; if you have occasion to look for minutes observe the same method as you did in degrees, and you cannot fail.

Arguments

Arguments of the Non-recovery of the sick.

The Lord of the Ascendent and the ☿ combust of the ☉ denotes death, unless there be some reception between the ☉ and them.

The Lord of the Ascendent and the ☿ in ♄ with the Lord of the eighth, without the interpoling Aspects of Jupiter or Venus presages death.

The Lord of the eighth in an Angle, and the Lord of the Ascendent Cadent, is an undoubted Argument of mortality, and the rather if he shall be an infortune.

The Application of the ☿ to a Planet in the eighth, is very dangerous; the Lord of the Horoscope applying to the Lord of the eighth, or unto an infortune therein, denotes the death of the sick.

The Lord of the Ascendent in the eighth, and the Lord of the eighth in the Ascendent, is an Argument of death.

The Lord of the eighth in the tenth House, and Lord of the Ascendent in the fourth, sixth or seventh Houses, afflicted of the malevolent Planets, threatens death.

Any malevolent Planet in the sixth house, or any Planet Peregrine and unfortunate there, shews great danger in the disease afflicting.

The ☿ Lady of the sixth or of the Ascendent, and combust, and the Lord of the eighth at the same time afflicted by ♄ or ill Aspect of ♄ or ♄, bring death suddenly, or with more then winged speed.

The Lord of the Ascendent and Moon, with violent Fixed Stars, (chiefly with latitude) argues death, as Cor. ♄, Cor. ♄, Caput Algol, the Chela, the Serpent, the Vulture, the Pleiades, &c. whose Natures and Positions may be truly discovered by my Reduction of Hartigils Tables of the Fixed Stars. It is very requisite that these Rules be diligently heeded, or the sick instead of being Cured may chance to be Killed. I shall in the next place present you with the diseases of each particular planet and signe.

The

The Diseases each Planet properly signifies of themselves.

Diseases under ♃ are

THe Gout, Dropsie, Tooth-ach, noise in the head, pain in the bowes, Scabs, Leprosie, all melancholy distempers, Palsie, Consumptions, black Jaundies, Quartan Agues, Illiack passions, Chin-coughs, Chatars, weaknesse in Generation.

Under ♄ are

Cough of the Lungs, Inflammations of the Liver, Raptures, Apoplexie, Plurisie, Convulsion, Palpitation of the heart, Corruption of blood, weaknesse of the Pulses, windinesse in the veines, prickings neer the Ridg-bone.

Under ♀ are

The Plague, burning Feavers, spotted Feavers, Hectick Feavers, affliction of the Gall, wounds in the Face and Secrets, Imposthumes, yellow Jaundies, Carbuncles, Fistula's, Dog-like hunger, Epilepsies, Hemorrhoids, bloody Flux, Calenture, St. Anthonies fire, diseases in the instruments of Generations, Stone in the Reins or Bladder, Scars or Pockholes in the Face, Frenzy, Ring-wormes, Blisters, Quotidian and Tertian Agues, hurt by Iron.

Under ☉ are

All distempers in the right Eye, Heart-beating, Cramps, Swoonings, or sudden tremblings, the Cardiac passion, Fluxes in the eyes, red Chollet, and all diseases proceeding thence.

Under ♀ are

The Gonorrhœa or running of the Reins, Strangury, weaknesse of the Stomack, French or Spanish Pox, Pissing disease, Suffocation and Distillation of the Matrix, all diseases of the Womb, Priapismus, a defect or corruption of the Sperm or seed, Diabetes.

Under ♄ are

The Verrigo, Megrim, Madnesse, Stammering, Lipping, Hoarsnesse, stoppings in the head, Dumbnesse, Lethargy, Paresis.

lique, snuffling in the Nose, all manner of diseases afflicting the braine, or the intellectuall faculty.

Under the Moon are

The wind Chollick, Belly-ach, Palsies, diseases of the stones and Bladder, Menstruis in Women, the Reds and Whites in them, Rhumes, Fluxes, Wormes in the Belly, rotten Coughs, Convulsions, Falling-sicknesse, Kings-evill, Aposthumes, small Pox, Measles, all manner of diseases proceeding from Flegme and Rhume, Loosnesse, all coagulated and crude humours in any part or parts of the body.

Diseases signified by the twelve Signs.

Under ♈ are

ALL Wheelks, Pimples, Freckles, Sunburnt, the Noli-metangere, Vertigo, Frenzy, Lethargy, defect in memory, Catalepsie, Apoplexie, dead Palsie, Cramps, Melancholly, Madnesse, Trembling, the Falling-sicknesse, Convulsions.

Under ♉ are

The Squinancy, Kings-evill, all Wens in the neck, Carbuncles and boyles there, Flux of Rhumes in the throat, and all manner of diseases incident thereunto.

Under ♊ are

All Fractures, Dislocations, Corruption or putrefaction of the blood, all diseases that are incident unto the Arms or shoulders.

Under ♋ are

All imperfections in the Brest, Cancers, Imposthumes, Plurisies, want of Appetite, ill digestion, coldnesse of the Stomack, all Surfeits, Coughs, Scabbinesse, Dropsies, Leprosies.

Under ♌ are

Palpitation or trembling at the heart, Qualmes, all violent burning Feavers, sore eyes, the yellow Jaundies, the Plague or Pestilence, all diseases proceeding from Chollet.

Under ♍ are

Plague in the Guts, Obstructions, Windinesse, the Chollick and

and Illiack passions, all impediments in the Meseraick; hardnesse of Spleen, Hypochondriack melancholy, all diseases in the belly.

Under ♋ are

The Stone in the Reins or Kidneys, Heat of the Reins, pains in the small of the back, Surteits, Corruption of blood, windnesse.

Under ♌ are

Gravell in the Stone or Bladder, Inflammations and Ulcers there, Strangury, all diseases of Urine, Rupture, Fistula's, Hemorrhoids, the French Pox, Gonorrhea or running of the Reins, Priapismus, all diseases of the Privities or Womb.

Under ♍ are

All manner of Sciatica's, Pestilentiall Feavers, Fistula's in those Places, diseases of Choler, falls from Horses, or hurts by such Creatures.

Under ♎ are

All diseases in the Knees and Hams, as dislocations, Paines and Sprains there, Fractures, Leprosie, Itch, Scabs, all melancholy humors.

Under ♏ are

All diseases in the Legs or Ankles, as Aches, swellings, pains, &c. coagulated blood, and all manner of Cramps or twitches thereabout.

Under ♐ are

All Lameness, (for the instruments under *Pisces* are the only Travellers) Gouts, Child-blains, Kibes, Swellings, Corns, all diseases coming of salt Flegm.

☞ Note that all diseases of Choler are appropriated unto Fiery Signs; because the Element of Fire governes that Humour.

And all Melancholy distempers are appropriated unto the Earthy Signs.

All distempers of the blood, or diseases proceeding thence, are assimilated to the Airy Trigon.

And all diseases arising from Flegme are observed to fall under the watry-Triplicity.

The

*The Earth is full of Evils, and the Sea,
Which sets upon poor Mortals day by day!
But these are not the tythe of what the Stars
Inflit upon us (by their sharper ways)
He that would troubles truly undermine,
Must be acquainted with each Planet and Sign;
For the Cœlestial Dialect doth tell
The Stars doe us incline, but not compell
To any ill, and the true Solomon
By Heavens helpe all mischeifes binder can.*

“Thus Man may with the God of Heaven strive,

“And Jacob-like his blessing thence retrieve.

The severall Parts of Mans body appropriated to their respective Planets.

♄ **S**aturne in the Body of Man rules the Spleen, the Bones, the Breech, the right Ear, and all the retentive faculties throughout the body.

♃ **J**upiter rules the Liver and Arteries; some say the seed, &c.

♂ **M**ars governs the Gall, and the left Ear, some say the secrets, because *m* is his house.

♀ **V**enus is Dominator over the Womb, Reins and Kidneys, Throat, Womens breasts, the Seed.

☿ **M**ercury is Lord over the Imagination and Apprehension, which is commonly situate in the Braine, as also the Tongue, Hands and Feet; he is Lord paramount of the motion of Man.

☼ **T**he Sun rules the Heart and Arteries, the sight, the Nerves, the Eyes, (*i. e.*) the right eye of a man, the left eye of a Woman.

X

The

☾ The Moon governs the bowels and the bladder, the taste, the stomacke, the brain, the left Eye of a man, the right Eye of a woman.

HERMES TRISMEGISTUS, as quoted by **M^r LILLY** in his Introduction, attributes the severall parts of Man's Body to the Planets thus;

The Sense of Seeing to the Luminaries, viz. the Right Eye to the ☉ Sunne, and the Left Eye to the ☾ Moone.

The sense of Hearing is attributed to ♄ Saturne.

The senses of Smelling and Tasting to ♀ Venus.

The Braine is appropriated to ♃ Jupiter.

The Blood is attributed to Mars.

The Tongue, the Weefell-pipe of a mans throat, or Lung-pipe to ♀ Mercury.

A Table

A Table shewing what parts of mans Body every Planet governs in any of the twelve Signs.

	♄	♃	♂	☉	♀	♁	☾
♄	♄	♄	♄	♄	♄	♄	♄
♃	♃	♃	♃	♃	♃	♃	♃
♂	♂	♂	♂	♂	♂	♂	♂
☉	☉	☉	☉	☉	☉	☉	☉
♀	♀	♀	♀	♀	♀	♀	♀
♁	♁	♁	♁	♁	♁	♁	♁
☾	☾	☾	☾	☾	☾	☾	☾
♄	♄	♄	♄	♄	♄	♄	♄
♃	♃	♃	♃	♃	♃	♃	♃
♂	♂	♂	♂	♂	♂	♂	♂
☉	☉	☉	☉	☉	☉	☉	☉
♀	♀	♀	♀	♀	♀	♀	♀
♁	♁	♁	♁	♁	♁	♁	♁
☾	☾	☾	☾	☾	☾	☾	☾
♄	♄	♄	♄	♄	♄	♄	♄
♃	♃	♃	♃	♃	♃	♃	♃
♂	♂	♂	♂	♂	♂	♂	♂
☉	☉	☉	☉	☉	☉	☉	☉
♀	♀	♀	♀	♀	♀	♀	♀
♁	♁	♁	♁	♁	♁	♁	♁
☾	☾	☾	☾	☾	☾	☾	☾

X 2

The

The use of this table is not difficult, for you may observe ♄ in ♈ governs ☿ and ♀, or the members thereby signified, which are the Brest and Stomack, and the Arms and Shoulders, &c. ♃ in ♈ governs ☿, ♀, ☿, that is, the Neck and Throat, Heart and Back, and the Legs. Understand the like in the rest.

Here I had intended to have given you a Systeme of *Astrological Physick*, in a methodical way, viz. the manner of judging a *Dicumbiture*, or *Crisis*; as also, the significations of the Planets in all the Signs of the Zodiack, with other necessary rules and cautions, &c.

But lo! while I was thus busied in my thoughts, there appears publickly, the *Astrological Physician* in the English tongue, printed for Geo. Sawbridge at the Bible on Ludgate-hill; wherein is promised as much as I intended of this subject, and something already performed in that little Book, which I have not treated of here: therefore (being willing to see the performances of others, especially when we have the earnest penny of a sober promise) I willingly turned my present conceptions into silence, and thought it fitter to sit down here, then *actum agere*, or to prevent anothers ingenious intentions.

I shall onely insert some excellent Aphorisms beneficiall for Physicians, which although they have been printed already by my worthy Friend Mr. ELLIOT, yet they will not be impertinent here; for there are many ingenious souls living, who have not had the good hap to be acquainted with his *Introduction*, where these are.

Astrological Aphorisms, beneficiall for P H Y S I C I A N S.

1. **I**N Questions concerning sick People, give the ascendant and his Lord, and the Lord of the Figure for signifiers of the sick party.
2. From the Sign of the first, the Lord of that house, Planets therein placed,

placed, and place of Heaven, and Sign wherein the Moon is, require the Disease, or part afflicted, with relation to the ascendant.

3. The seventh house represents the Physician, the tenth his Medicine: if the Lord of the seventh be unfortunate, the Physician shall not Cure; if the tenth house, or Lord thereof, his Physick is improper.

4. The fourth house signifies the end of the Sickness, and whether it will terminate quickly, or endure long. Fixed Signs prolong, common Signs vary the Disease, movable ones shew an end one way or other quickly.

5. That Physician who first visits his Patient in the hour of ♄, his Patient shall either be long sick, or long in curing, and shall suffer much torment in his Cure; nor shall he be cured, until almost Physician and Patient despair thereof.

6. He that first enters upon a Cure in the hour of ☿, shall finde his Patient disaffected to him, and partly disdain and reject his Medicines, his pains ill rewarded, and his person sleighted.

7. He that first visits his Patient in the hour of ♃ or ♀, shall have good words of the sick, be well esteemed and paid for his pains: though he fail of his cure, [ah happy Physician that is then imploy'd:] yet shall he receive no prejudice thereby [I mean, in point of estimation.]

8. When a Urine is brought, let the ascendant represent the sick party, whether the Querent come with consent or no: for the Urine was sometime of the essence of the sick.

9. If no Urine or consent of the sick party come to the Physician, then the ascendant represents the Querent; but the person and sicknesse must be required according to the relation the Querent hath to the sick party. A man for his Servant, the sixth shall shew his person, not his Disease, that must be from the sixth, to the sixth, which is the eleventh: & sic in aliis, where no consent is.

10. But in every Disease have a care to the place of the ☽, for she is a general significatrix in all things.

11. The sick party is in great danger of death, when at time of the question asked, or when the sicknesse first invaded the sick party, the ☉ and ☽ are both under the earth.

12. As no light is in this world without the presence of the ☉ and ☽, so no safety or hopes of recovery in the sick, when they are obscured or

subterranean at first lying down of the sick: and it's a greater argument of death, if either of them be then afflicted.

13. The ☐ or ☿ of the fortunes, as it destroyeth not, so neither do the benevolent aspects of the infortunes profit; unlesse that aspect be with reception.

14. If the ☉ and ♃, or Lord of the Figure, or Lord of the ascendant be free from affliction, and have no affinity with the Lord of the eighth, without doubt the sick party will recover: if two of these significators be so affected, it will go well with him, otherwise he dyes.

15. The Lord of the ascendant in his fall, unfortunate or combust, or else the Lord of the Figure, it is doubtfull the sick party will dye of that infirmity.

16. When the significator of the sick is feeble, and the Lord of the eighth strong, and afflicting him, it's much feared the sick party will dye of his [then] infirmesse; Nature being weak, and the Disease prevalent.

17. If the Lord of the ascendant be placed in the eighth, and received by the Lord of the eighth, in some essentiall dignity, though the Lord of the ascendant receive him not again, the sick party recovers beyond expectation.

18. The Physician may justly fear his Patient, when the Lord of the ascendant and the ♃ do both apply by ill aspect to a Planet under the earth; the contrary is to be expected, if they apply to a Planet above the earth. The twelfth, eleventh, tenth, ninth, eighth, seventh houses are above the earth, the rest under.

19. The Lord of the eighth being on the cusp of the tenth, and the Lord of the ascendant under the earth, there is great hopes of recovery.

20. If the ♃ be swift in course, and encreasing in light, and by a * or △ apply to the Lord of the ascendant, though under the earth, it hastens the cure; the more easily, if any reception be: the cure must needs be sooner, if the application be above the earth to the Lord of the ascendant.

21. If the Lord of the ascendant be in the sixth, or the Lord of the sixth in the ascendant, it protracts the Disease, and is an argument of much affliction therein: so also doth the ☐ and ☿ of the Lord of the sixth to the Lord of the ascendant.

22. If the two benevolent Planets ♃ and ♀ be most powerfull in the Figure, judge well to the sick, or hope well: if the Infortunes be most strong, judge the contrary.

23. The

23. The application of the Lord of the fourth to the ☿ of the Lord of the eighth, prelongs the infirmity, and also signifies death, if the Lord of the fourth be an infortune; but if a benevolent, expect the contrary.

24. A retrograde Planet significator of the Disease, shews the continuance of it, and argues the Bodies consumption, back-sliding and relapses.

25. The significator being stationary, shews aptnesse and desire to vomit, and the oft change and variation of the Disease: but if he be combust of ☉, for the most part the sick dyes; and the reason is, a Planet stationary hath time to work mischief, because he moves not.

26. A significator in his fall or detriment, shews ill, and much danger, and argues much distrust and fear in the sick party.

27. The ascendant and the ♃ being afflicted, and the Lord of the one, and dispositor of the other not so, the Disease is in the body, and not in the spirits.

28. But the ascendant and ♃ free from misfortune, and their Lords unfortunate, the Grief lies in the spirits, and not in the body: but if both be afflicted, both body and minde are tormented. So also, if a malevolent Planet behold the ascendant, and not the ♃, the Disease is in the Animals, and not in the Body: and so on the contrary.

29. The Lord of the sixth in the ascendant, ninth, eleventh or tenth houses, the Disease is manifest; in the seventh or fourth, it lies occult, and not known; and so in the twelfth or eighth houses.

30. Movable Signs easily cause the Disease to vary; fixed Signs make it long and permanent, and not without much difficulty: common Signs shew recidivation, or that it's now here, now there; or, that the sick party is much better at one time then at another.

31. In the beginning of Diseases, ever fear the ill posture and affliction of the ♃, mix the signification with the well or ill being of the Lord of the ascendant, and so judge of the good or ill attending the sick.

32. If the Nativity of the sick may be obtained, observe if the ♃ at the time of the Decumbiture, or first question asked, be then in a place where an infortune was in the Radix, or in ☐ or ☿ thereof, the cure will go on the more hardly, and be more difficult to overcome.

33. If in the beginning of a sickness the ♃ be in the sixth of the Nativity, fourth, seventh, eighth or twelfth, and both times therein happen an infortune, it doth manifest death; unlesse a fortune at one of these times cast thither his benevolent beams.

34. When

34. When the ascendant of the Sicknesse is opposite to that of the Nativity, or is either the fourth, sixth, eighth or twelfth, the ascendant of the Revolution being not the same, it hardly shews any recovery.

35. When the Lord of the second doth infortunate the Lord of the ascendant, the sick shall not recover without much expence of money: or if he dye, he spends most part, or much upon his cure to no purpose.

36. The ☉ in the ascendant brings usually health immediately; if in the sixth, the sicknesse presently changes; if the Lord of the eighth be combust, the sick shall recover, and not dye at that time.

37. The ☉ is the Candle, or light of Heaven, and that spirit which clarifies and beautifies those Signs he is in, destroying Natures enemies.

38. Fear not the death of thy Patient, if ♃ be in good aspect to the ☉ although the Lord of the ascendant apply to the Lord of the eighth house.

39. When a Sicknesse takes one first, at what time the ☿ separates from combustion, the Sicknesse will encrease untill the ☿ doth come to ☿ of ☉.

40. The Lord of the ascendant being unfortunate in the eighth, the Patient will much encrease the Disease, and retard the cure by his ill government and carelesnesse.

41. The significator of the sick Occidental, denotes chronick Diseases; but Oriental, new sicknesse. Consider the separation of the ☿, and as she separates or applies, so will the Disease decrease or encrease, &c.

42. If ♀ be author of the Disease, it proceeds of Cold; if ♂ or the ☉ it proceeds of Heat and Drinesse: and so do in the signification of the rest of the Planets.

43. The ☿ is more afflicted of ♂, when she is encreased in light, and more oppressed of ♀ in her wane: beware in the beginning of a Sicknesse when the ☿ is thus unfortunated, and understand, ♂ doth more mischief when he is in masculine Signs, Oriental, and above the earth: do the contrary in the judgment of ♀.

In as much as you will have occasion to make use of the Planetary hour, in making use of the foregoing Aphorisms; it is not impertinent that I insert a rule whereby you may obtain the same.

To

To finde the Planetary Hour.

YOU must know, in every artificial Day, either in Summer or Winter, there is alwayes twelve hours, and as many in the Night; but they are unequal, that is, longer in the day then in the night sometimes, and shorter other sometimes, according to the encreasing or decreasing of the dayes in length.

As thus, Suppose the artificial day to be but eight hours long, yet here must be contained in this eight hours twelve Planetary hours. To know the length of a Planetary hour, you must do thus; first, finde the length of the day, then resolve the hours thereof into minutes, and give sixty minutes to each hour, and to the product add the odd minutes (if any shall be found) and then divide the total by twelve, and you have the just length of the Planetary hour: but to save this trouble, I will add a Table, by which it may be known by inspection onely.

T

A Table

A TABLE of the Planetary Hours perpetuall.

Length of the day		Length of the Planetary Hour by Day.			Length of the Planetary Hour by Night.		
H.	M.	H.	M.	S.	H.	M.	S.
6	0	0	30	0	1	30	0
6	30	0	32	30	1	27	30
7	0	0	35	0	1	25	0
7	30	0	37	30	1	22	30
8	0	0	40	0	1	20	0
8	30	0	42	30	1	17	30
9	0	0	45	0	1	15	0
9	30	0	47	30	1	12	30
10	0	0	50	0	1	10	0
10	30	0	52	30	1	7	30
11	0	0	55	0	1	5	0
11	30	0	57	30	1	2	30
12	0	1	0	0	1	0	0
12	30	1	2	30	0	57	30
13	0	1	5	0	0	55	0
13	30	1	7	30	0	52	30
14	0	1	10	0	0	50	0
14	30	1	12	30	0	47	30
15	0	1	15	0	0	45	0
15	30	1	17	30	0	42	30
16	0	1	20	0	0	40	0
16	30	1	22	30	0	37	30

the day is eight hours long, is forty minutes, therefore I must divide 120. by 40. and the quotient is 3. which tells me, it is the end of the third Planetary hour from Sun-rising, and the fourth is just initiating.

TO finde the Planetary Hour, and what Planet is ruler thereof, you must get the hour and minute of Sun-rising; then observe what hours and minutes is elapsed between your time and Sun-rising, and multiply those hours by sixty, and to the product add your minutes (if you have any) and the total divided by the number of minutes of the Planetary hours, the quotient gives you your desire.

As for Example.

On the first day of January 1656. the ☉ riseth at eight of the clock, I would know what Planetary hour it is at ten of the clock that day; now because ten of the clock is two hours after Sun-rising, I multiply two by sixty, and the product is 120. now the length of the Planetary hour (by this Table) when the ☉ rises at eight of the clock, or when

Now

Now I having found the number of the Planetary hour, I would know what Planet it is ruler then; for the gaining of which, I seek the day of the week (which is Tuesday) in the head of this following Table, and the hour of the day in the same column; and against the hour in the first column, towards the left hand, I finde *Venus* ♀ leaving her government at ten of the clock, and *Mercury* ☿ just commencing his. This is so obvious, it needeth no example.

A perpetuall TABLE, shewing the ruling Planet for every hour of the Day and Night.

Planets ruling the hours of the Day.	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Planets ruling the hours of the Night.
Sol	☉ 1	12	9	0	10	0	11	♃ Jupiter
Venus	♀ 2	0	10	0	11	1	12	♂ Mars
Mercury	☿ 3	0	11	1	12	2	0	☉ Sol
Luna	☾ 4	1	12	2	0	3	0	♀ Venus
Saturn	♄ 5	2	0	3	0	4	1	♂ Mercury
Jupiter	♃ 6	3	0	4	1	5	2	☾ Luna
Mars	♂ 7	4	1	5	2	6	3	♄ Saturn
Sol	☉ 8	5	2	6	3	7	4	♃ Jupiter
Venus	♀ 9	6	3	7	4	8	5	♂ Mars
Mercury	☿ 10	7	4	8	5	9	6	☉ Sol
Luna	☾ 11	8	5	9	6	10	7	♀ Venus
Saturn	♄ 12	9	6	10	7	11	8	♂ Mercury
Jupiter	♃ 0	10	7	11	8	12	9	☾ Luna
Mars	♂ 0	11	8	12	9	0	10	♄ Saturn

for the doing of what is necessary.

I shall here insert some Rules for the ready judging a horary Question

AS you are to look for the rulers of the hours of the day unto the left hand column, so you are to look for the Planets ruling the hours of the night unto the column on the right hand, as the Title directs you.

Thus may the Planetary hours (and rulers thereof) be found for ever,

Question belonging to any of the twelve Cœlestiall Houses.

First, If you desire to be resolved of any thing relating to the life of a person, or of a Ship at Sea, then you must take signification from the first house.

Secondly, if concerning the Substance or Estate of any one, you are to take judgment from the second house.

Thirdly, if to be satisfied of short Journeys, or of Brethren or Sisters, or Kinred; respect the third house.

Fourthly, if inquisition be made after a Father, or House, or Lands; regard the fourth house.

Fifthly, if the Question be concerning Embassadors, Agents, Messengers, Playes, Children, &c. have recourse to the fifth house for signification.

Sixthly, if about Sicknesse or Servants, or Uncles, or Aunts, or small Cattle, &c. you must observe the sixth house.

Seventhly, if about Law-suits or Controversies, or publick Enemies, Fugitives and Thefts; as also, about Sweet-hearts, either Men or Women, and all manner of Love-questions; take notice of the seventh house.

Eighthly, if about the Goods of men deceased, Wills, Legacies, the kind of Death, &c. or of the Dowry of the Wife; then be sure to minde the eighth house.

Ninthly, if the question be concerning Arts or Sciences, Law or Religion, Lawyers and Clergy-men, Dreams, Visions, &c. as also, long Journeys, or Voyages beyond the Seas; then look to the ninth house.

Tenthly, if the *Quere* be concerning Magistrates of any sort, or Preferment or Honour of any kinde, or of the Mother; you must draw Judgment from the tenth house.

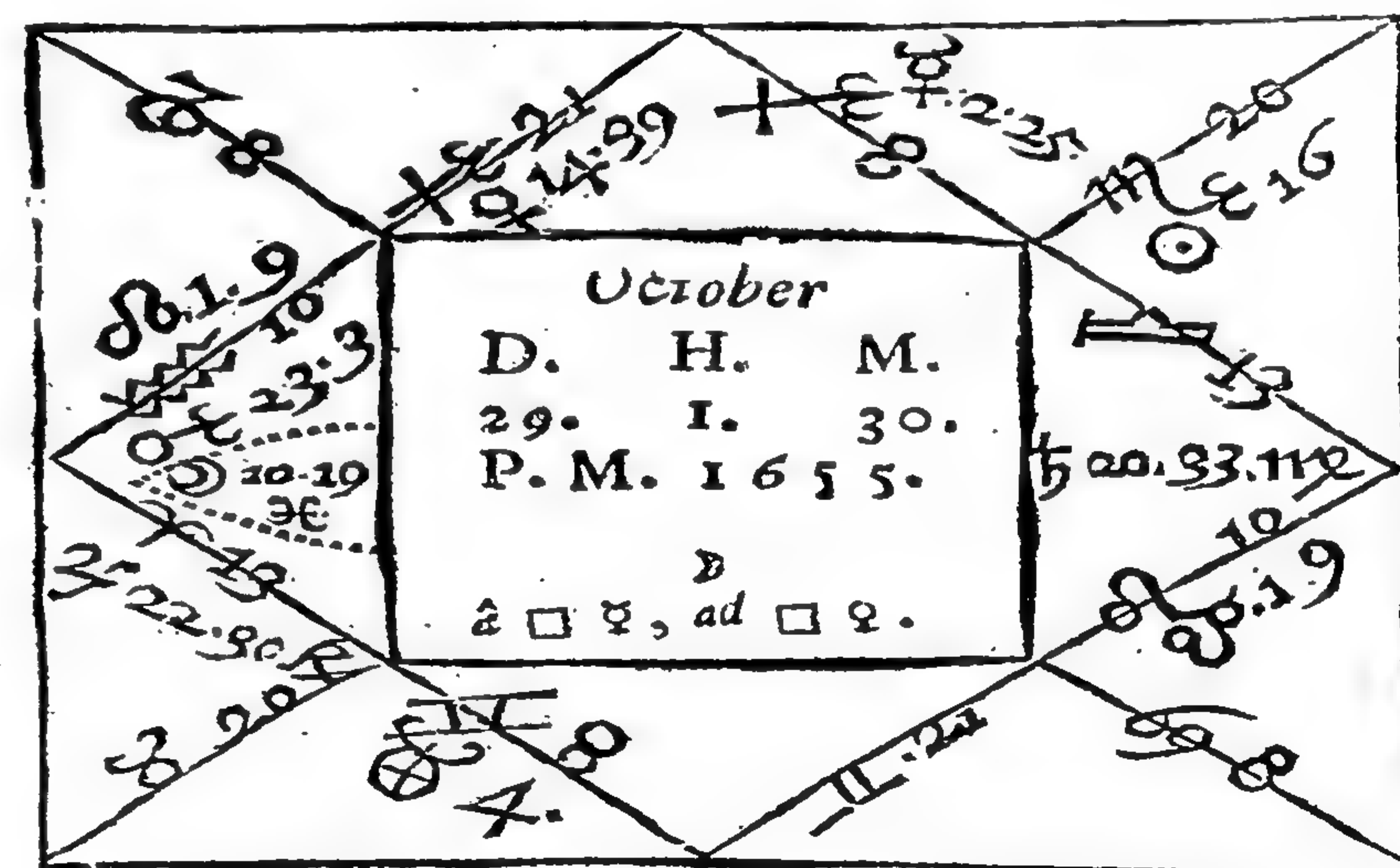
Eleventhly, if the Disease be concerning Friendship, or the fidelity or falsenesse of Friends, or any thing a man or Woman hopes for, or concerning the Favourites of Governours or Magistrates; have regard to the eleventh house.

Twelfthly, if the Figure be for the discovery of private Enemies, or Witches, or concerning Imprisonments, or great Cattle; then you must observe the twelfth house.

You must observe, the ♀ is a generall significator in all Questions (unless she be Governesse of the house from whence the Question

Question is demanded) by reason of her vicinity to the Earth, and her conveying all the other Planets influxes to the Earth: therefore if she be well dignified, and in good aspect with the Lord of the house you receive judgment from; then may the Question or thing enquired after come to good: but if ill dignified, or in any bad aspect with the Lord of the house you require Judgment from, that Question will come to no good end, unless the two fortunes, *viz.* ♄ and ♀ intercept their benevolent rayes.

I shall Exemplifie this Doctrine by an Example, viz.



A Gentleman on the day and hour this Figure was set, came (as full of discontents as *Leb* full of sores) and demanded this Question of me, *viz.* *What part of his life was like to be best?* he having gone through many troubles for many years together, began (almost) to despair of the end of them; and so desired also, *When he should* (if it were appointed him) *see better dayes?*

I observed this Question belonged to the first house, and so I took signification from thence.

The Gentleman was principally described by ♂ in ♈ (for the ascendant and Planet therein describeth the person of every Querent) he was a man of a very handsome corporature, full bodied, and well set; of a bright chesnut coloured hair, which I suppose was occasioned by ♂ his being in ♈, and in the terms of ♀, and in ♈ an aëreal Sign; he had a flash in his face, on the right side thereof, as ♂ in ♈ in the ascendant denoted.

He was a man of a very sober, grave speech, yet of a sharp and most subtle understanding, as ♄ Lord of the ascendant in ♈ discovers: That he had laboured under a long and lingring misery, is plainly discovered by ♄ his being lately in a six years detriment, viz. all that time he was transiting ♄ and ♄; that he was likely to attain a more happy condition, is obvious from ♄ going (ere long) into his exaltation, viz. ♈. These are generall rules; but more particularly we must observe the nature of the Questions, viz.

1. *When shall he see better dayes?*
2. *What part of his Life is like to be best?*

To the first I answered, That better dayes he might (very probably) see full soon, (if he be not his own enemy) for ♀ a generall significator of good, doth irradiate the ascendant with a friendly aspect, viz. a ♈, and ♀ (the greatest fortune) her Dispositor, and Lord of the tenth and eleventh houses, is in ♈ with ♂, Lord of the ninth, in the ascendant; the ♄ is also going to a ♈ of ☉ in the ninth house, and the ♄ being in ♈ a watry Sign, and the Sign occupying the cusp of the ninth house watry also: I advised this Gentleman to apply himself to some man in power speedily (for the ☉ signifies men in power and authority) and sollicite for some Transmarine employment.

Hearing this, he told me he was offered a Chyrurgions place in a ship; but he was somewhat fearfull to adventure to sea. I dissuaded him from timorousnesse, and perswaded him to a sea-voyage, (by reason of the severall arguments of good before mentioned) and told him, by God's permission, and as far as he had manifested himself in the course of second causes, that he must prosper by such an undertaking. The

The Gentleman observed my counsell, went to sea, and (God be blessed) did well: for he hath lately made a return home to England again, and confesses to me (with civil thanks for my advice) that his Purse is much bettered, his person lesse troubled, and his spirit more at ease then when he first spake to me. Thus much for the first Question, viz. *When shall he see better dayes?*

To the second, *What part of his life is like to be best?* In my answer, first, to this Question, I observed the general rules of Astrology, and concluded, that the first part of his life was very pleasant and delectable, viz. that part of his life, from his Birth, untill fifteen or sixteen years of age. He confessed that part was in the general, very propitious and happy: the reason of it is this, ♀ a fortunate star (and with stars of a good nature) in the mid-heaven, thence in a friendly manner beholding the ascendant with a ♈.

Secondly, finding the ☉ in a Sign contrary to his own nature, falling into the eighth house, and ♄ Lord of the ascendant opposed by the ♄ and intercepted in the seventh, and ♄ newly fallen from the cusp of the seventh house, I adjudged the second part of his life to be very troublesome and obnoxious to him, [and so it was;] For he confessed, that from the seventeenth year of his age unto the two and thirtieth year thereof, he had as great a company of crosses as ever befall any mortall man upon the face of the earth: insomuch that when he remembred them, he would passionately break forth, and say, *His torments were never like his.*

The kindes of his sufferings are too large to relate here; besides, they are contrary to the businesse in hand: only take notice, that about the three and thirtieth year of his age, he desired my advice, as I told you before.

Thirdly, I told him the third part of his life (which he was now in) would be indifferently good and pleasant, in comparison of his late miseries: for here is no affliction of either of the fortunes at all to prejudice him, and (as I said before) the particular testimonies of Happinesse in this Figure are not despicable.

Fourthly, ☉ pars fortune and ♀ in the Septentrional quarter, argues the last part of the Native's life to be very good, and that he

he should end his dayes in as happy, or rather a more happy condition, then he began them.

Had this Question been concerning the Substance of any one, I must (according to the foregoing Rules) have taken signification from the second house; and ♀ being Lord thereof, and fixed in the ascendant, and in * to ♀ in the second, and ♀ retrograde there; I should have adjudged a mediocrity in the Estate of the party enquiring, and no superfluity.

If the Question had been of an absent Brother, then I must have regarded the third house, and finding ♀ Lady thereof in the eighth of the Question (but tenth in the Figure) locally, and the ♀ in □ to her, I should have judged the party enquired after, to have been dead; for the eighth house is the house of Death: and the dwelling of the significator in the house of Death, enforceth such a judgment, unlesse there are potent interposers; and here are none.

But should the Question have been of a Father, as thus; *Shall I obtain some Moneys from my Father?* Herein I consider ♀ Lord of the ascendant, and ♀ Lord of the fourth, viz. the Father; and fifth, viz. the Father's Substance; there hath been lately a * between ♀ and ♀, which intimates there was an opportunity for such a purpose not long since, but it is now lost through the negligence or non-observance of ♀: and the next aspect they make is a □; arguing the businesse is like to grow to a greater distance: and indeed there is no reception between ♀ and ♀, ergo, no performance of the thing expected.

Had the Quære been concerning Children, as thus; *Shall I have Children?* Herein I must have observed the fifth house, (for that is the house of Children) and finding ♀ Lord of the fifth, applying to a ♀ of ♀, a fruitfull Planet, and she in an Angle, and the ♀ in a prolifical Sign, viz. ♋, and in the ascendant, in Δ to the Lord of the seventh, in a fruitfull Sign also; I should have judged in the affirmative, that the party should have Children.

If the question had been concerning Servants, as thus; *I have a Servant whom I repose very much trust and confidence in; doth he deceive me? or is he honest?* Herein I must have respected the sixth house, that being the house of Servants; and finding ☿ upon the

cusp

cusp of the sixth, and ♀ in ♋, in the ascendant, in Δ thereto, I should have adjudged the Servant very faithfull, and fit to be trusted: but as the ♀ is newly separated from the □ of ♀, and ♀ a generall significator of Servants; it is apparent the Querent had some shrewd suspicion of his Servant's dishonest dealing with him, but it would have proved naught else but suspicion.

Now if the Quære had been concerning Marriage, as thus; *Shall I obtain the party desired?* then I must have observed the seventh house, and his Lord; which in this Figure is the ☉, and he is in □ to the seventh, platically, and ♀ Lord of the ascendant is locally in the seventh, intercepted therein in ♋; which argues a difficulty in the thing desired: but if I observe further, I find ♀ in * to ☉ Lord of the seventh, in the seventh, and the ♀ going to a Δ of ☉; whence I should have concluded, that the Querent should have obtained his desire, and should have gained the party Quæsited.

Had the Question been concerning Death, as thus; *What manner of Death shall I dye? shall it be naturall or violent?* Herein for answer, I must have observed the eighth house (for that is the house of Death) and the Lord thereof; in this Figure I find the benign Planet ♀ the significatrix of Death, and she in * to the house of Death, and in * to the ascendant also, having a noble Dispositor, viz. ♀; therefore I should have concluded, the party should have died (not a violent, but) a natural Death: the ♀ in Δ to the ☉, falling into the eighth, is another argument to strengthen the truth of the first: *Vis unita fortiter.*

Had the Question been concerning Voyages or Journeys, as thus; *Shall I gain or lose by Travail, or Voyaging to Sea?* Herein I must have regarded the ninth house, & Planets therein posited, and the Lord thereof; the ninth house is ♋, a watry Sign, the ☉ the Light of the time, is on the cusp of the ninth, the ♀ salutes the ☉ from a watry Sign by a Δ, ♀ Lord of the fourth and fifth, and Disposer of the Lord of the ascendant, is locally in the ninth, whence I should have judged good unto the Querent by Travailing and Voyaging to Sea: It is true, ♀ Lord of the ninth, casts a □ dexter to the ninth, yet is his malevolency mitigated by Jupiter's *, and that gentle reception there is

Z

between

between them, viz. a reception by house and term; which had not this been, the major testimonies must have overcome.

Had I been asked from this Figure, *What Employment the Querent were best to follow?* or *what Profession would have been most profitable unto the Querent?* I must have drawn my Judgment from the tenth house; and finding ♄ a fiery Sign on the cusp of the tenth, and ♃ Lord of the tenth in ♋ a fiery Sign likewise, and ♀ a generall significator in such Questions, in ♄, and ♂ another generall significator in ♎, a fixed (but aëreal) Sign: Hence I should have adjudged the party enquiring would have done extreemly well in the Study of *Chymistry* or *Physick*; and this Judgment is augmented by ♄ his being in ♎, the house of ♄, and ♀ falling into the ninth house: [This must be understood, if the party enquiring had been a Schollar, and capable of such things.] But if a Mechanick, he might best thrive in *Grazing*, or by turning *Baker*, or *Cook*, or *Smith*, or *Brazier*, or *Pewterer*, &c.

Now if the Question had been about *Friends*, or any thing hoped for, as thus; *Shall I have the thing hoped for?* I must have had recourse to the eleventh house, that being the house of *Hopes*.

Here is no good aspect between the Lord of the ascendant, the ♄, or Lord of the eleventh, nor any translation or reception between them; ♄ Lord of the ascendant is in ♎ in the seventh, casting a malicious ☐ to the cusp of the eleventh: which plainly argueth a destruction of the Querent's *Hopes*, and that they will come to nothing.

But had the Question been concerning *secret Enemies*, as thus; *Have I secret Enemies?* I must have noted the twelfth house, for that is the house that represents private Enemies, as I told you before.

Here I find ♄ to be Lord of the twelfth house, and also Lord of the ascendant, and he in the seventh, in ♎ to the Sign of the twelfth; whence I should have drawn this Judgment: That had the party enquiring been no enemy to himself, none in this Figure could have hurt him.

And thus much for the true variation of a Figure of Heaven, upon

upon any occasion; as these plainer Questions are resolved, so may others more abstruse, of what nature soever; provided, they are seriously propounded.

I will now give you a description of each Planet and Sign; a thing very requisite to be understood, for their significations in all manner of Judgments; and it shall be in this short manner following:



Of the SHAPES and MANNERS each PLANET gives.

Of the PLANET ♄ Saturn.

♄ SATURN (the highest of all the seven wandring Stars) generally gives a body of a middle stature, Complexion pale or muddy, little Eyes, lowring Eye-brows, a fowr, downlook, broad Fore-head, dark Hair, great Ears, &c. Yet have I observed, when ♄ was in ♎, especially in the terms of ♄, ♃, ♂, or neer Stars of their nature, that he gave a bright Hair, or dark flaxen, very frequently.

When ♄ is well dignified or disposed, the *Saturnine* man is very sober, and solidly grave, and performs all his actions with wisdom.

*Philosophers have (all) affirmed thus
That Saturnists were most ingenious.*

But when ill dignified, then is the *Saturnine* man envious, covetous, jealous, timorous, a meer dissembler, a lying fellow, never satisfied, ever repining.

Of the PLANET ♃ Jupiter.

♃ JUPITER a Star of a noble nature, whom renowned Anton calls,

*A Heavenly Body, from whose merit,
Heroick Actions draw a noble Spirit.*

Moves in an Orb next beneath ♄, and signifies one of an upright and tall Stature, a ruddy and most lovely, nay, majestick Complexion, an oval Visage, somewhat fleshy, high Forehead, large gray Eyes, a soft and gentle Hair, ~~for a lovely chestnut~~ brown colour: yet ♃ being in fiery Signs, gives a sandy flaxen Hair; and if with Stars of the nature of ♄, I have sometime known a red signified by ♃.

When ♃ is well disposed, those represented by him are magnanimous, faithfull, aiming at no mean matters, and wonderful fair in their dealings, desirous to benefit others: if ♃ fortune to signify a Priest (as often he doth) he is likely a godly Minister, both in Doctrine and Example, hating Covetousness.

But when ♃ is evilly dignified, he represents a very hypocrite, one of a dull capacity, a Sceptick, a meer Atheist or scorner, or indeed one who delights in nothing, save to sit in the seat of sinners.

Of the PLANET ♂ Mars.

♂ MARS, a Star of a violent nature, whom divine Democritus calls

*Master of Disorder,
Delighting naught but Battles, Blood and Murder.*

Occupies the next Sphear under ♃, and represents one of a strong

strong, able Body, big Bones, but of a middle Stature, brown Complexion, ruddy Colour, round Visage, Hair red, or sandy flaxen, and crisping; a piercing, sharp, hazle Eye, a confident Countenance, one of a bold, undaunted Spirit, fearing nothing.

When ♂ is strong, then is the Martial man of prudent behaviour in his affairs; in War, he scorns any should exceed him: he challenges all Honour to himself, he would willingly obey nobody; he is a large reporter of his own acts; sleights and derides all things in comparison of Victory.

When ill disposed, he is a prattler, without either modesty or honesty; a lover, nay, a broacher of Quarrels; a Murderer, a Thief, a perjured, turbulent fellow, a meer Incendiary, willing to set the world on fire; he is one that neither fears God, or reverences man.

Of the ☉ SUN.

ASTROLOGERS say, the ☉ is seated in the midst of all the Planets, as the Heart in Man's Body, that it may the more easily illuminate the other Spheres equally: By his being seated in the midst, is not to be understood, as I observe the ☉ here, next unto the Sphear of ♂, but as it is ingeniously delineated in the Copernican Systeme of the visible World: and although (according to appearance) the ☉ hath both accession, and recession, and so the seasons of the year are varied; whence came the saying;

*Bright Phœbus running his Ecliptick Ring,
Doth make both Autumn, Winter, Summer, Spring.*

Yet can it not be in ought else but appearance; for if the ☉ have a reall annuall, and, diurnall motion (other then the moving on his own axis) then must he respect some inferiour Orb, (for all Orbs are inferiour to the Sun's) for his center: but this is incongruous.

PTOLOME and all his Disciples after him, make the Earth the

the centre of the visible World, COPERNICUS and his followers, the ☉.

But I shall not meddle with that Question too far, but rather leave it to after Judgments to be discussed, and keep to my text, and then my work at present will be to shew you, what kind of person the ☉ describes.

The ☉ represents one of a large Corporature, of a Saffron Complexion, a full Fore-head, great goggle Eyes, and piercing, a yellow Hair, a Body fleshy, a bountifull, honest, well-minded man, one sufficiently spirited, not loquacious.

When the ☉ is well seated, then is the Solar man faithfull and punctuall, but very desirous of Rule and Sovereignty; he is prudent, and of an incomparable judgment; he is courteous, affable, and very humane to all, cannot suffer a sordid thought to enter his Heart.

When the ☉ is ill located, then is the Solar man proud, restless, troublesome, domineering, cracking of his Pedegree, a spend-thrift, a meer vapour, a hanger on other mens charities, thinks all men bound to him, because he is a Gentleman born.

Of the PLANET ♀ Venus.

*Resplendent Venus (high born Queen of Love)
Dost next unto Sol's glorious Mansion move.*

♀ VENUS gives a comely middle Stature, a round Face, of a very lovely Complexion, a handsome full Eye, a light brown Hair, a cherry Lip, a decent Mouth, a Body very delightfull, and of a most admirable curious Shape.

When ♀ is well placed, she signifies a quiet person, one loving (and delighting in) mirth, cleanly in Apparel, alwayes neat and spruce, oft entangled in Love-matters, nothing mistrustfull, a right vertuous person, either man or woman.

But when ♀ is ill placed and unfortunate, then the person signified by her is wholly given to rioting, an incestuous person,

son, one of no faith, repute, or credit, never regarding any reputation or fame; a meer lazy Companion, neglecting and contemning all praise-worthy principles, a very Atheist.

Of the PLANET ☿ Mercury.

☿ MERCURY hath the next Orb to ♀, and represents one of a high stature, strait body, long Face, high Fore-head, long Nose, fair Eyes, thin Lips, sad brown Hair, almost black, long Arms and Hands, Complexion of an Olive and Chesnut colour; ☿ is convertible in nature, and doth assume the nature or quality of the Planet he is in configuration with: Ergo, he that would describe ☿ truly, either for persons or qualities, must observe that rule.

When ☿ is well seated, he gives a penetrating Brain, makes a man sharp and witty, learning any thing without a teacher, curious in the search of occult Knowledge, an admirable Disputant, using much Eloquence, a searcher into all Mysteries, able by his own Genius to produce wonders; in the knowledge of any thing he is excellently apprehensive: therefore *Du-bat* hit the nail on the head, when he said,

*Mercury the witty,
For Ship, for Shop, Book, Bar, or Court, or City:
Smooth Orator, swift Pen-man, sweet Musician,
Rare Artizan, deep-reaching Politician;
Fortunate Merchant.*

But when ☿ shall be ill posited, then he signifies a troublesome wit, a Lyar, Boaster, prater, a busie-body, an author of strifes and contentions, a great propagator of the paper-war; a pretender to all manner of Knowledge, but guilty of no solid Learning.

If he chance to signify a Divine, he is a meer verball fellow, of a frothy wit, a *Protem* in his Opinion, never stedfast, a meer

meer shadow, an empty hogs-head, one of no Judgment, easily perverted.

Of the ☾ Moon.

☾ **L**UNA, or the Moon, which is *omnium infimus*, the lowest of the seven, generally endues either man or woman with an indifferent fair stature, somewhat above the middle size, a round Face, gray Eyes, one bigger then the other, much Hair, but the colour of it agrees with the nature of the Sign shee is in; as if in fiery, red or sandy flaxen; in earthly, black or dark brown; in aëry, dark or sad flaxen; in watry, a bright brown, &c. & *sic de cæteris*: The whole Body is plump, corpulent and flegmatick.

When the ☾ is well dignified, she signifies a lover of all ingenuous Studies, a delighter in novelties, one that hath a naturall propensity to flit and shift Habitations; but a soft and tender Creature, alway seeking and desiring Peace.

When ill dignified, shee signifies a meer idle person, one hating labour, a sot, a Drunkard, one of no spirit or forecast, delighting to live beggarly and carelessly, content in no condition, a mutable person, alwayes inconstant, never fixed or settled: therefore Philosophical Anton cries out of the person hereby signified,

*I could like Bels thy changes ring,
 " And like a foul-mouth'd Mantuan rail and sing
 " Of thy inconstant words, uncertain vows,
 " Change of thy smiles, thy passions, and thy browes;
 " Change of thy heart, hand, tongue, and rolling eye;
 " Change both in love and hate's extremity:
 " Change to all changes, and if more change may,
 " From Saint to Devil, change even when you pray.*

Thus much shall suffice for the signification of each Planet; I come

come now to the Signs of the Zodiack; of which Du-bartus excellently verseth thus;

*Of those are twelve in that rich Girdle greft,
 Which God gave Nature for her New-years gift
 (When making all, his voice Almighty most,
 Gave so fair Laws unto Heavens shining Host)
 To wear it bias, buckled over-thwart her;
 Not round about her swelling waste, to girt her.*

A Description of the twelve SIGNS of the ZODIACK.

Of ♈ Aries.

*Bright Aries, which ushers in the Spring,
 I shall note first, 'cause he's the Zodiack's King:*

Of whom Du-bartus verseth thus;

*Nephelean Crook-born with brasse Cornets crown'd,
 Thou buildest bravely 'gainst the New-years bound:
 And richly clad in thy fair golden Fleece;
 Dost hold the first house of Heavens spacious Mees.*

♈ **A**ries gives a dry Body, (not very high) lean and spare, but lusty Bones, strong Limbs, long Visage, black Eyebrowes, a long Neck, thick Shoulders, a Complexion dusky, brown, or swartish, the Hair sandy-colour, or red.

A

Of

Of ♈ Taurus.

♈ **T**aurus is the next Signe to Aries.
*The Bull behind thy back,
 Who least that Fodder by the way he lack,
 Seeing the World so naked; to renew
 Coats th' infant Earth in a green gallant Suit:
 And without Plough or Yoak, doth freely fling
 Through fragrant Pastures of the flowry Spring.*

Taurus, or the Cœlestial Bull, represents one of a short, but full set and strong stature, a broad Fore-head, great Eyes, large Big Face, strong Shoulders, great Moull, thick Lips, unhand- some and grosse hands, and dark rugged Hair.

Of ♊ Gemini.

*The Twins, whose Heads, Arms, Shoulders, Knees and Feet,
 God fill'd with Stars, to shine in season sweet,
 Contend in course, who first the Bull shall catch,
 That neither will nor may attend their match.*

♊ **G**emini gives an upright, tall, frail Body, either in Man or Woman, sanguine Complexion, not clear, but dark and obscure, long Arms, but many times the Hands and Feet short, yet very fleshy; a dark Hair, almost black, a strong active Body, a good piercing hazle Eye, and wanton, of perfect sight; one of excellent understanding, and judicall in worldly affairs.

Of ♋ Cancer.

*Then Summers-guide, the Crab comes rowing soft,
 With his eight Oars through th' Heavens azure lost;*

*To bring us yearly in the Starry Shell,
 Many long dayes, the shaggy Earth to swell.*

♋ **C**ancer imports one of a low stature, generally the upper parts of the Body bigger then the lower, the Visage round, the Complexion whitely, pale and sickly; the Hair a sad brown, the Eyes very little; the person hereby signified is prone to have many Children, if a Woman.

Of ♌ Leo.

*Almost with like pace leaps the Lyon out,
 All clad with flames, bristled with beams about;
 Wh' with contagion of his burning breath,
 Both Grasse and Grain to cynders withereth.*

♌ **L**eo signifies one of a large and full Body, more then of a middle stature, broad Shoulders, narrow Sides, yellow or dark flaxen Hair, much curling or turning up; a great round Head, big Eyes, starting or staring out of the Head, or such as we call goggle Eyes, quick sighted, a fierce Countenance, but ruddy; of a high sanguine colour: the person hereby signified is strong, valiant and active.

Of ♍ Virgo.

*The Virgin next, sweeping Heavens azure Globe
 With stately train of his bright golden robe,
 Mild-proudly marching, in her left hand brings
 A Sheaf of Corn, and in her right hand, Wings.*

♍ **V**irgo personates a slender Body, of indifferent or mean height, but decently composed; a ruddy brown Complexion, the Hair most part black: the person wel-favoured or lovely, but no beautifull Creature; a small, shrill voice, all members

members inclining to brevity; a witty, discreet soul, judicious, and excellently well spoken, studious, and given to History, and indeed all praiseworthy Learning.

Of ♎ Libra.

*After the Maiden shines the Ballance bright,
Equall divider of the Day and Night;
In whose gold Beam, with three gold rings there fastens,
With six gold strings, a pair of golden Basins.*

♎ **L**ibra endues either Man or Woman with a well-framed Body, strait, and indifferent tall; (yet I know some that had ♎ horoscopical at birth, not very tall; but I confesse, there was something else in the Nativity to occasion it, for ♎ of it self gives a tall stature generally) and more subtle and slender, then grosse; a round, lovely, and beautifull Visage, a pure sanguine colour in youth, no excessse either of white or red; but in age usually some pimples, or a very high colour; the Hair faxen or yellowish, smooth and long.

Of ♏ Scorpio.

*The spightfull Scorpion, next the Scale addrest,
With two bright Lamps covers his loathsome brest;
And fain from both ends with his double sting,
Would spit his venome over every thing.*

♏ **S**corpio signifies a corpulent, strong, able Body, somewhat a broad and square Face, a dusky, muddy Complexion, a sad, dark Hair, much and curling, and the body hairy, the Legs bowed, short Necked; a strong, squat, welltrussed Fellow.

Of

Of ♐ Sagittary.

*But that the brave Half-Horse Phylerean Scout,
Galloping swift the Heavenly Belt about;
Aye fiercely threats, with his flame-feathered Arrow,
To shoot the sparkling starry Viper thorow.*

♐ **S**agittary imports a person of stature somewhat above the middle size, a wel-favoured Countenance, somewhat long Visage, but full and ruddy, almost like sun-burnt, the Hair light chesnut colour, a handsome conformity in all the Members, and they make a strong, able body.

Of ♑ Capricorn.

*And th' boary Centaur during all his race,
Is so attentive to his onely chase,
That dreadlesse of his Dart, Heavens shining Kid,
Comes jumping light, just at his heels, unspid.*

♑ **C**apricorn denoats a person of a dry body, not very high of stature, of long, lean and slender Visage, thin beard, black Hair, a narrow Chin, a Neck small and very long, the breasts small and narrow, the person generally inclines to brevity.

Of ♒ Aquary.

*Mean while the Skinker from his starry Spout.
After the Goat a silver stream pours out;
Distilling still out of his radiant fire
Rivers of Water*

♒ **A**quarius signifies a squat, thick Corporature, or one of a strong

strong, well-composed body, but not very tall; Visage long, Complexion sanguine; if he who is Lord of this house, bein ω or ∞ , the party hath black Hair, and distorted Teeth, otherwise of a white and clear Complexion, and a fair Hair, or flaxen, and a Skin very subtle and pure.

Of \times Pisces.

*In whose clear channels might at pleasure swim
Those two bright Fishes that do follow him;
But that the Torrent slides so swift away,
That it out-runs them ever, ev'n as they
Out-run the Ram.*

\times **P**isces personates one of a short or low stature, somewhat ill composed, not very decent in body, a good large Face, Complexion whitely or palish, much like the description of \S , the body fleshy or swelling, not very strait, but incurvating somewhat with the Head.

*There's not a Man upon the Earth doth live,
But one of these twelve Signs, him shape doth give:
Men's Qualities all govern'd are (you see)
By th' wandring Stars. When covetous or free,
They're nated here: when well, when ill dispos'd,
Why should such sublime Secrets lye enclos'd?
God made all things in th' World for Man: why then
Shall he not use them? they are beasts (not men)
That dare not touch, or taste God's free Donations,
Which in his blessed boundlesse Dispensations
He doth afford. But we have too many such
Who at God's chiefest Mercies, chiefly grutch.*

And thus I conclude this more prolix Discourse then I at the first intended, by the description of the Planets and Signs, the which I was much importuned unto, by some who are well-wishers to this kind of Learning: and although it relate not (exactly)

ly) to the intention of the book, yet I question not but it will be acceptable to the ingenious Reader, it being a thing of principall concernment both in Nativities and Questions, and may claim a place herein by way of appendix.

A word or two of NATIVITIES and HORARY QUESTIONS.

Many in our dayes, as well as past ages, are the Antagonists to the Doctrine of NATIVITIES and HORARY QUESTIONS: many in our time, and in former dayes also, have been great Favourers of these parts of ASTRONOLOGY. Some there are of great Worth and Learning, who allow of Nativities, as the highest piece of Physical Knowledge: and this Sr C. Heyden (to instance in no more) hath evinced beyond the reach of all objection, in his Defence of *Falsciary Astrology*, a matchlesse piece of Learning.

There are some also, who esteem the Doctrine of Horary Questions to be next the Nativity (or in room thereof) of great worth; such was Ptolomie, as appears by his *Cenilogu*, &c. and what adversary soever reads but the second part of M. LILLIE'S Introduction, cannot without a most apparent blush, deny the excellency thereof.

St Hierom owns the Doctrine of Nativities, as appears by his expounding Matthew 18. v. 10. where he hath these words, viz. *Magna est Dignitas Animarum, ut unaquaque habeat ab ori Nativitatis in custodiam sui Angelum delegatum.* (i. e.) Great is the Dignity of Souls, that every man from his first rising and appearing under the Stars in his NATIVITY, hath an Angel delegated to him for his custody or safety.

It is apparent hence, that this Holy Father approved of the Art of NATIVITIES; else, why did he name them?

In order to the removing the chief stumbling-block, or rock of offence in horary Questions; I shall humbly propose some few Queries unto every ones consideration, that seems to be doubtful herein, and then form some Arguments from them.

First,

First, Whether that *Art* be not onely warrantable or lawfull, but excellently praiseworthy, that gives a man civill satisfaction to any serious doubt propounded? I hope none will be so simply or sinfully sottish, as to think this *Quære* relates to diabolical Arts; (I premise this, because I know the world is full of mistakes and envy) 'twould be a cursed construction of my words, to take them and make them speak in such a sence; for certainly no civill satisfaction unto serious Doubts arise thence.

Secondly, Whether the judging of horary Doubts are not necessary in the absence of the Nativitiy, since Nature (or rather the God of Nature) is never observed to be wanting in any thing.

Thirdly, Whether Mens Doubts are Horary, or the Births or Productions of time? which if they be so acknowledged, whether then ought there not (in reason) to be as well horary Resolutions, as horary Doubts and inclinations?

Whosoever shall give a Negative to these *Quæries*, I humbly conceive will not stand in need of a Reply; I rather judge (if he be compos mentis) he will not expect any.

Arg. 1. From the first of these I argue thus:

The *Art* that gives a man civill satisfaction to any serious Doubt, is both lawfull and warrantable.

The *Art* or Doctrine of horary *Quæstions* doth so: Ergo, &c.

The major or præposition carrieth the undeniable, I judge no man so ignorant as to question it.

The assumption is proved from those many impregnable examples inserted in the Learned M. LILLY his *Introduction to Christian Astrology*, too numerous here to name; as also, from the fore-going Example in this Book.

Arg. 2. From the second *Quære*, I draw this Argument.

If there be no vacuum in Nature, then are there horary Resolutions, as well as horary Doubts, or Questions.

But there is no vacuum or emptiness in nature: Ergo, &c.

The major is thus proved:

If there were no Resolutions to mens hourly Doubts, then would Nature be found indigent: but nature is never found thus: Ergo, &c.

That there is made and provided in Nature a gentle Qualification for every violent Operation, as well of the minde as Body,

dy, I think is freely beleaved and known of all sides. If so, then this major carries the undeniable beyond peradventure also: for,

If there be gentle Qualifications for the violent Operations of the mind, then they must be by way of Resolution. But there are gentle Qualifications for the violent Operations of the mind: Ergo, &c.

Again, for the satisfaction of the more curious, who will admit of Nativities, but not of horary Questions; from this *Quære* I argue thus:

If it be simply necessary for a man to apply himself for satisfaction to the Heir in the Lord's absence, then is it necessary to make use of horary Questions for satisfaction, when the Nativities are not to be found, or are not present. But it is exquisitely necessary to do the one, therefore it is as necessary to do the other.

The Proposition is proved clearly from the constant practice, of men in all Ages.

The minor is unquestionable, and follows without controule.

From the third I attract this *Sillogism*.

If mens Doubts are Horary, then ought their Resolutions to be so too. But mens Doubts are Horary: Ergo, &c.

The major Proposition is built upon this ground, All Doubts have their peculiar Resolutions. Resolution is the onely Champion that puts the timorous Doubt to flight.

I prove it thus:

If a mans horary Doubts had not horary Resolves peculiarly attending them, the Doubts prevailing would quickly make a fugitive of a man's hopes.

But a man's Hope is the last thing likely that is put to flight, therefore most certainly, all horary Doubts (not onely ought to have, but) have peculiar Resolutions attending them.

The minor of the *Prosillogism* is proved thus:

If men have any Doubtings at all, they must be horary. But men (God knowes) have many Doubtings, Fears and Jealousies, &c. Ergo, &c.

The major of this Argument is built upon the Rock of Truth, therefore if that be assaulted, 'twill be in vain.

The *minor* a man may read hourly in the actions of men, as perspicuously as we can read the Day in the face of the *Sun* upon the *Meridian-line*.

These things seriously considered, I see no reason why the envious *Presbyter* should *Anathematize* *Astrologers*, or maliciously scandalize any one going to them for a *Resolution* in cases doubtful: they will take upon them to tell and ascertain men of future happiness and misery (I mean that in the World to come) why then shall they be angry, if *Astrologers* by a plain, honest, legall, and most divinely, praise-worthy *Art*, advise or counsel people for their good in this life?

I shall not need to say any thing more of the excellency of either of those parts of *Astrology*, they being so exquisitely handled by many learned Authors already: onely take notice, that *Du-barim* the *Nightingale* of *France*, fol. 35. most divinely approves of the *Doctrines* of *Nativities*, viz.

*We might unpuffe our heart, and bend our knee,
T'appease with sighs God's wrathfull Majesty;
Beseeching him to turn away the storms
Of Hail and Heat, Plague, Dearth, and dreadful Arms;
Which oft the angry Stars, with bad aspects,
Threat to be falling on our stubborn Necks;
To give us curbs to bridle us ill proclivity
We are inclin'd to by a HARD NATIVITY.*

And in fol. 140. & 141. he breaks forth in the praise of the *Artists*, and the *Doctrine* of *Horary Questions*, in as high and large a manner, as if he had been a man experienced in all the parts thereof.

*You Pillars of the Pol's
Imperial Palace, you fair learned Souls;
But for your Writings, the Stars Doctrine, soon
Would sink in Lethê of oblivion:
'Tis you that Marshal Moneths, and Years, and Dayes;
'Tis you that quote for such as haunt the Seas,*

Their

*Their prosperous Dayes, and Dayes when Death engraven
On th' angry Welkin, warns them keep their Haven:
'Tis you that teach the Plough-man when to sow;
When the brave Captain to the Field shall go;
When to retire to Garrison agen;
When to assault a batter'd Piece, and when
To convoy Victuals to his valiant Host:
'Tis you that shew what Season fitteth best
For EVERY PURPOSE: when to Purge is good,
When to be Bathed, when to be let Blood;
And how PHYSICIANS skilfully to mix
Their Drugs, on Heav'n their curious Eyes must fix.
'Tis you that in the twinkling of an eye
Through all the Heav'ny Provinces do flie.
'Tis you that (greater then our greatest Kings)
Possesse the whole World in your Governings:
And (to conclude) you Demi-gods can make
Between your hands the Heav'ns to turn and shake
O Divine Spirits.*

I could instance in above a hundred Authors of good note more, to aver and warrant the *Doctrines* of *Nativities* and *Questions*; but I judge it needlesse, presuming there is not a rational man in the world, who any wayes *Questions* or doubts it: for those of another fancy, I conceive, our Country-men *Burton*, *Webster* and *Gregory* (those Pillars of Learning) have laboured very much to their satisfaction; if there be but so much spare room in their spirits to entertain it: if not, let them be *Æthiopi-ans* in knowledge still.

To make an end, if this poor Pamphlet find acceptance with the ingenious, possibly I may adde somewhat (one day) unto it, which may not be unworthy the publick light.

In the mean time, I desire the ingenious Reader to accept my good will in this; and where he meets with any failings, (as in the best Works they are unavoidable) to correct them, or construe them to the best sence: and I trust before I shall have occasion to enlarge this *Treatise*, that the Architect of Heaven, the true *Hermes*, will enlarge my small Garden of

B b 2

Know-

Knowledge, and make it to flourish with more fresher and freer Notions, then any this small Book (yet are here some things not commonly known) is furnished withall.

*The Pilgrim longs to have his Journey done,
The work-man joyes to end his work begun;
The Marriner would fain be off the Seas;
And I (my Self) much glad to be at ease.*

Therefore with the Divine Poets words, I'll period this Discourse.

*I must rest here,
My weary Journey makes me faint well nere:
Needs must I crave new aid from High, and step
A little back, that I may further leap.*

Finitur die Jovis, April 3. 1656.



A
CATALOGUE
OF ALL THE
Astrological Authors,
FROM
The CREATION, unto the Coming of
CHRIST, with the Years of the World
they Flourished in the Knowledge of
this SCIENCE.

Years ante Christum.

A
3032 ADAM, the first Man.
1839 ABRAHAM, God's
Friend.
1873 ARPHAXAD.
1704 ALBIAN ANGLUS.
1792 ATLAS.
1457 ANUBIS, King of Ægypt.
1250 ARISTEUS.

Years ante Christum.

572 ANAXIMANDER MILESIUS.
552 ARISTEUS.
521 ANAXIMENES MILESIUS.
480 ANAXAGORAS.
452 ARISTARCHUS.
450 ARCHELAUS.
412 ANISTHONES ATHENIENSIS.
290 ARISTILLUS.
284 ARATUS.

Years ante Christum.

267 Aristarchus.
210 Archimedes.
160 Aristotherus.
49 Achoreus.

B

280 Bion.

C

1202 Chirion.
432 Criton.
330 Conon Samius.
330 Calippus Cydonius.
329 Calistenes.
282 Cleostratus.
280 Callimachus.
140 Collophonus.
47 C. Julius Cæsar.

D

506 Democritus.
456 Democritus the Abderite.
342 Dicæarchus.
261 Dionisius, Emperour.

E

2923 Enos.
2074 Enoch, who walked with
God.
1462 Esculapius.
1240 Endimion Latinus.
592 Epimenides.
458 Empedocles.
452 Empedocles Agrigenti-
nus.
420 Euclide Megarense.
398 Eudoxus.
292 Euclide.
213 Eratosthenes.

F

47 Flavius.
5 Firmicus.

Years ante Christum.

H

1875 Heber.
1500 Hyas, *Atlantis filius*.
1185 Hercules.
1072 Homerus Chius.
742 Homerus.
642 Hesiodus.
503 Heraclitus Ephesius.
428 Helicort Gizicenus.
340 Heraclides.
126 Hypparchus Rhodius.

I

2520 Jared.
1731 Isaac, the type of Christ.
1706 Jacob, who wrestled with
God.
1652 Joseph, Jacob's son.

K

2625 Kenan.

L

231 Lamech.
125 Linus.
82 Lucippus.
50 Lucius Tarucius.

M

2672 Mahalaleel.
2366 Methuselah.
1532 Mercurius Trismegistus.
1357 Melampus.
1250 Musæus.
442 Melissus.
432 Melon Atheniensis.
30 Manilius.

N

2155 Noah, who entred the Ark.
1965 Nachor.
1962 Ninus, King of Assyria.
1400 Necepsus.
140 Nicander.

1802 Orion

Years ante Christum.

O

1802 Orion.
1300 Orpheus.

P

1966 Phaleg.
1802 Prometheus.
1420 Petosiris.
1220 Phineus Phænicus.
812 Phidon Arginus.
520 Pythagoras.
430 Protagoras.
398 Polimæctus.
382 Parminedes Eleates.
318 Polemon.
280 Ptolomeus Philadelphus.
270 Pleiades, *vel, septima Po.*
etc.
58 Publius Nigidius.

S

2930 Seth, the son of Adam.
1803 Sem, Noah's son.
1835 Sale.
1922 Sarug.
589 Solon.
160 Salspitius.
47 Sotigines.
47 Salla.

T

1878 Tharach.
582 Thales Milesius.
544 Theognis Megarensis.
292 Timæaris.
412 Theetælus.
320 Theophrastus.
56 Theodosius.
50 Theagines.

V

50 Vitruvius.

Years ante Christum.

X

542 Xenophanes.

Z

2142 Zoroastes.
490 Zamolxis Scythæ.
350 Zenocrates.



A CATALOGUE
of *Astrological Au-*
thors, from the Birth
of CHRIST, unto
this present time.

Years post Christum.

A

6 Artemidorus.
67 Andromachus Cretensis
90 Agrippa Agnis, &c.
90 Ascleparion.
98 Apollonius Tyanneus.
135 Ammonius.
135 Antigonus.
170 Abides.
170 Apollinaris.
270 Amelius A amens.
380 Apollonius Pergæus.
400 Ammonius.
710 Artuillus Scotus.
710 Adelmus Baldvinus An-
glus.
844 Albamazor.
879 Albategnius.
879 Arzahel Hispanus.

1004 Abbo

Years post Christum.

1004 Abbo Floriacensis, &c.
1048 Almeon Arabs.
1061 Azophi Arabs.
1145 Abraham Avenezre.
1145 Aboali.
1235 Alkindus.
1252 Alphonfus, *King of Castile*
1470 Abraham Zacuti.
1490 Albertus de Brusa.
1530 Achilles P. Gassarus.
1534 Andreas Stiborius.
1536 Albertus Pighius.
1548 Augerius Ferrerius.
1600 Adrianus Romanus.
1602 Alfatus.

B

520 Boetius.
730 Beda.
1490 Bernard Walter.
1582 Blandevile.
1582 Bartholomæus Scultetus
1600 Bartholomæus Pitiscus.
1630 Mr John Booker, *an excellent Astrologer (now living) began to appear publicly in honour of the Art.*

C

5 C. Julius Higinus.
50 Columella.
130 Claudius Ptolomæus.
150 Cornelius Fronto.
427 Cleomenes.
427 Cyrillus.
540 Victor Campanus.
1030 Campanus.
1490 Christianus Moliter.
1540 Copernicus.
1551 Casperus Peiceras.

Years post Christum.

1551 Cyprianus Leovitius.
1553 Cardanus.
1556 Christopher Stathmio.
1556 Chonradius Dasipodius.
1580 Cornelius Gemma.
1592 Christopherus Clavius.

D

532 Dionysius.
1490 Dominicus Maria Bononiensis.
1540 Dryander.

E

320 Eusebius Cæsariensis.
1470 Eberhardus.
1530 Egidius Ischudus.
1551 Erasmus Reinholdus.
1573 Erasmus Schreckenfuchius.

1602 Everartus.

F

1556 Frisius.
1602 Finkius.
1610 Dr Fisk, *an eminent Mathematician, now living*

G

10 Germanicus.
34 Gamaliel, *Christi Discipulus Astrologus inclitus*.
1284 Guido Bonatus.
1293 Gulielmus de S. Godaldo.
1462 Georgius Purbachius.
1480 Georgius Trapezuntius.
1530 Gauricus.
1540 Georgius Joach. Rheicus.

1540 Gualterus.
1573 Garcæus.
1573 Gerardus Mercator.

1590 Gerardus

Years post Christum.

1590 Gerardus Mercator.

H

500 Hero Mathematicus.
1040 Hermannus Contractus.
1146 Hispalensis.
1202 Haly Abengragel.
1400 Henricus de Hassia.
1582 Henricus Ranzovius.
1594 Geo. Hartgil, *a reverend Divine, and excellent Astrologer.*

1600 Henricus Buttingus.

I

290 Jamblicus.
320 Julius Firmicus.
391 Isodorus.
1300 Jo. de Dacia.
1300 Jo. Dank, de Saxonia.
1300 Jo. de Ligneriis.
1340 Jo. Estuidi *Angl.*
1400 Jo. de Gmunden.
1440 Jo. Blanchius.
1462 Jovinianus Pontanus.
1467 John de Monte Regio.
1500 Jo. Lucilius.
1503 Jo. Muntz.
1504 Jo. Schræterus.
1512 Jo. Angelus.
1530 Jo. Carion.
1570 Jo. Francus Offucius.
1582 Jacobus Christmannus.

L

1340 Leupoldus de Austria.
1503 Lucius Bellantius.
1530 Lucas Gauricus.
1644 *That potent Pillar of Astrology, Mr WILLIAM LILLY, began first of all to appear upon the Theatre of this World.*

Cc

Years post Christum.

M

60 Marinus Tirius.
90 Menelaus Romanus.
525 Martinus Neopolitanus.
1293 Michael Scotus Anglus.
1490 Marcilius Ficinus.
1551 Millichius.
1553 Michael Nostradanus.
1602 Maginus.
1607 Mollerius.
1641 Modronus.
1645 Montebrunus.

N

1462 Nicolaus de Cusa.
1548 Nicolaus Sophianus.
1553 Nicolaus Simus.
1580 Nicodemus Frischlinus.
1570 Naibod.
1612 Nyphus.

O

500 Olimpiodorus.
1503 Omar Astronomus.
1600 Origanus.
1603 Offusius.
1608 Obitius.

P

90 Proclus Lilius.
160 Ptolinus.
280 Porphirius.
380 Pappus.
390 Proclus Lyfius.
470 Possidonius Apher.
490 Philoponus.
500 Proclus Byzantius.
1400 Petrus de Aliaco.
1560 Petrus Nonius.
1590 Peucerus.
1590 Paduamus.
1623 Partlicius.
1624 Putcanus.

1627 Pleierus

Years post Christum.

1627 Pleierus.

R

410 Rufus Festas Avienus.
1091 Robertus Lothoringus.
1140 Rodolphus Brugenis.
1280 Roger Bacon.
1326 Richard Wallingforth.
1350 Robertus de Lecestria,
Angl.
1540 Riffe.
1551 Reinholdus.
1582 Ranzovius.
1619 Rockenback.
1620 Rothmannus.
1640 Riccilio.

S

290 Sopater.
320 Syrianus.
1240 Sacrabosco Anglus.
1530 Stoflerus.
1534 Stabius.
1540 Sebastianus Munster.
1548 Sophianus.
1560 Stadius.
1560 Samuel Syderocrates.
1582 Sextus ab Heminga.
1582 Schonerus.
1606 Satlerius.

Since the making of this Catalogue of Authors, I have gotten the Names of many Reverend Divines, and Learned Phyficians, and of other ingenious English Souls, who either are (or were lately) living, and did, or do either Study, or practice Astrology, which for thy satisfaction, and the Honour of the English Nation, I have inserted as followeth.

Years post Christum.

1636 Sempilius.

T

17 Thrafillus.
360 Theon Alexandrinus.
380 Theon è Masæo Ægypti.
1195 Thebit.
1560 Thomas Bodinus.
1583 Tanner.
1583 Thurnhefferus.
1593 Theophrastus.
1584 Trapezuntius.
1629 Tentzelius.

V

470 Victorinus Aquitanus.
1274 Vitellio.
1536 Vitus Winshemius.
1540 Virundus Hasfurtus.
1570 Ursus.
1573 Valentinus Naibod.
1546 Vernerus.

W

1520 Wernerus.
1582 Wolfius.
1602 Wright.
1634 Welperus.

Z

1609 Zinkius.
1620 Zobolus.

Dr John Dee 1590. famous all over Europe.
Dr Forster, who died President of the Colledge of Physicians, London 1610.
Dr Fletcher, after Bishop of London, 1594.
Simon Forman, of Lambeth, Dr in Physick, 1605.
Dr Squire, son in law to Bishop Fletcher, and Parson of Bosworth, Lecestershire, 1612.
Thomas Allen of Gloucester-Hall in Oxford, 1604.
St Christopher Heydon, Knight, of Norfolk, 1600.
John Fage, Dr in Physick, of Medhurst in Suffex, 1640.
James Lord Galloway of Scotland, 1648.
Henry Burton of Christ-Church Oxford.
The three Harveys of Essex all Masters of Art, 1589.
William Twine of Christs-Colledge in Oxford, 1640.
John Gregory Master of Arts, Oxon, 1650.
Dr Napper of Lindford in Buckinghamshire, 1630.
William Bredon Master of Arts, Vicar of Thornton in Buckinghamshire, 1630.
John Hickman Master of Arts at Winnick in Northamptonshire, 1630.
William Mash of Dunstable, 1645.
Major George Laudy, now living in the West of England.

Dr Palm of Dereham in Norfolk, 1633.
Mr Thomas Gresham of London, once a School-Master, 1605.
John Evans Mr of Arts, lately in the Minorities, London, 1616.
Thomas Bretnor Citizen of London, 1615.
Dr Richard Ardee, lately deceased, 1659.
St George Peckham, Kt, of Nottingham, 1633.
Wil. Crafts Parson of Peckleton in Lecestershire, 1620.
Parson Smith of Swethland in Lecestershire, 1616.
William Hodges of Sedgely in Staffordshire, 1644.
Dr Barker, Physician to Queen Anne, 1617.
WILLIAM LILLY now living, borne at Dileworth in Leicestershire, who hath annually wrote since 1644. to this yeare 1656.
He hath also published severall pieces of ASTROLOGY since that time, viz.
Of the Conjunction of Saturn and Jupiter, 1644.
White King's prophesie expounded, 1644.
Of the Conjunction of Saturn and Jupiter 1643. printed 1644.
Starry Messenger, 1645.
Collection of prophesies, 1646
Christian Astrology, or an Introduction to Astrology, 1647

Of the Conjunction of Saturn
and Mars, and several Mock-
Suns, 1648.

Monarchy or no Monarchy,
1650.

Dark Year, or of the Eclipse of
the Sun, 1652.

Vincent Wing, of North-Luf-
fenham, 1650.

Richard Sanders, Citizen of
London, now living, 1650.

Mr Sparks, Minister of Kent,
lately dead, 1653.

Mr John Wells of Detford in

Kent, 1634.

Oliver Withers of Berkshire,
1645.

Arthur Hopton Gentleman, 1630

Mr William Blagrove of Reading
1602.

Elias Ashmole, Esq. 1646.

George Wharton, Esq. 1646.

Richard Allestree of Darbyshire,
1640.

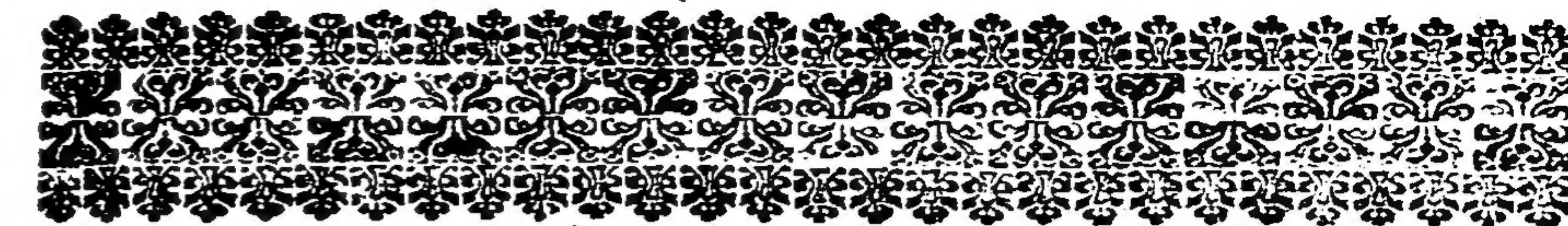
George Vaux of the North, 1638

Jeffry Neve, Dr in Physick, 1640

Robert Flood, Dr of Physick,
1638.

I could also mention many Reverend Divines in most
Counties in *England*, that at this present are very great
Proficients in *Astrology*, but I forbear their Names,
least the injuriousnesse of some of their own Tribe
might occasionally harm them.

A Short



A SHORT INDEX, Explaining most of the hard- est Words used by ASTROLOGERS, either *Latine* or *Arabick*, for the Benefit and ease of all those that are (and desire to be) acquainted with this Kind of LEARNING.

Abyss, a bottomlesse pit, or
Gulph.

Abdevenam, the head of
the twentieth Mansion.

Acanar, the bright starre of
Eridanus.

Afflux, to flow upon, or a flowing
together.

Aldrainim, the right Shoulder of
Cepheus.

Alpharex, the Navel of Pegasus.

Algol, the Head of Gorgon, or of
Medusa.

Aldebaran, the South Eye of the Bul.

Aluze, the left Foot of Orion.

Alhabor, a star in the Mouth of the
great Dog Sirius.

Algemeisa, the lesser Dog-star.

Alphad, the bright star in Hydra.

Alisars, precious Stones.

Alioth, a star in the tail of Helice,
or the Bear.

Atrameth, a star in the Constella-
tion of Bootes.

Alpheta, the shining star of the
Crown.

Alahab, the Scorpion's Heart.

Alkair, the flying Vulture.

Albino, the Mouth of the Swan.

Alchedi, a star in the Goat.

Algarfe, the head of the fifteenth
Mansion.

Almantica, the Zodiack.

Algebbe, the head of the tenth
Mansion.

Almaner, the sight of a Planet in his
Epicycle.

Almicanters, Circles passing
through every degree of the Meri-
dian.

Alchobel, a mutuall Reception of
Planets from each others Houses.

Alchocoden, the signifier of Life,
C c 3

AN INDEX.

or Lord of Years in a Nativity.

Achorad, a contrariety of the light of the Planets.

Altitude, Height.

Almuten, that Planet which hath most Dignities in the Figure.

Almugia, the situation of the Planets in the Zodiack, when they behold each other face to face.

Amplitude, Greatness, Honour, Dignity.

Augentena, the turning of the River *Eridanus*.

Antares, the Scorpion's Heart.

Animal, a Creature that hath life and sense, a Beast.

Antipodes, People dwelling on the other side of the Earth, with their feet directly against ours.

Antiperistasis, an encounter of contraries, as when Heat environeth Cold, or Cold Heat.

Antarctick, a Circle in the Heavens, the South Pole.

Antiscians, degrees beholding one the other, equally distant from the Tropicks.

Apogeo, the farthest distance of a Planet from his Centre.

Aries, an Engine, a Ram, a Sign in the Heavens.

Arctick-Circle, the North Pole.

Achitect, a Builder, or Work man

Aspect, beholding, viewing, to look towards, to gaze on.

Arcturus, a star mentioned in *Iob*.

Arista, the Virgins Spike.

Asirolabe, an Instrument to gain the distance of the Stars.

Astronomy, ἀστρονομία, ἐκ ἀστρον & νόμος, astronomia lex, the law or the stars, the science of Moneths, &c.

Astrology, ἀστρολογία, Scientia draconis de cognitione & motu astrorum, ἐκ ἀστρον & λόγος, that is, de ratione astrorum, a Science teaching the motions and reasons of the stars.

Acarage, the seven Stars.

Ariga, a Constellation in the Kid.

Arided, the tail of the Swan.

Aquarius, one of the twelve Signs.

Azebone, the head of the sixteenth Mansion.

Axletree, the Pole on which the World turns.

Azimuths, great Circles meeting in the Zenith, or Vertical point, and passing through all degrees of the Horizon.

Azimech, the Ear of Corn in the Virgins left Hand, or the Virgins Spike.

B

Basis, the ground or Foundation of a matter.

Basiliscus, a Serpent or Basilisk, a star called the Lyon's Heart.

Bailon-Kaiton, the Belly of the Whale.

Bellatrix, the left Shoulder of Orion

Bed Igeue, the right Shoulder of Orion.

Benan, a star in the tail of *Hesse*.

Bootes, or *Arctophylax*, a Constellation.

Boreal, the North.

Bizantium, *Constantinople*.

Brachnans, Indian Philosophers.

C

Cabalistic, a Science, a Science taught *Moses* by God; a traditional Learning among the Jews.

Cancer, a Disease in womens Breasts, one of the twelve Signs.

Canobus, a star in the Gubernacle of *Jason's Ship*, *Argos*.

Cassiopeia, a great Constellation.

Cynosura, the lesser Bear.

Centaurus, a Constellation.

Centaur, half Men, half Horses.

Cephens, a company of stars in *Aries* *Cosmography*

AN INDEX.

Cosmography, an Art that teacheth how to describe the World.

Constellation, a knot or company of stars gathered together in a form.

Contingent, a thing that either may be, or not be.

Cigni, the Coelestial Swan.

Circumference, a compassing about, a Circle that is in every part equidistant from the Centre.

Circumvolution, a rolling and turning, or wheeling about.

Climate, a division in the Element by Countries, a part of the World between the North and South, a Measure containing sixty feet every way.

Climacterical, the most perilous or dangerous times in any ones life, that happen at every seven or nine years end.

Capricorn, a Sign in the Heavens.

Claritude, Clearness, Fame or Estimation.

Conspicuous, to behold, see or perceive plainly.

Colures, two great Circles passing by the Equinoxes and Solstices.

Concentricks, Circles having the same centre.

Cone, a Geometrical Figure, broad beneath, and sharp above, with a circular bottom.

Crysis, Judgment, also the conflict of Nature with a Disease, and the time when it diminisheth or encreaseth.

D

Decanate, ἐκ δέκα, ten, or the tenth of any thing.

Deloton, a Constellation.

Dodecadron, a Figure of twelve sides.

Degree, sixty minutes, the thirtieth part of the Zodiack.

Decumbitus, the lying down of the Sick.

Dexter-aspect, contrary to the succession of Signs.

Diabets, the Pissing-Disease.

Disenteria, the Bloody Flux.

Diameter, a strait line dividing any figure into two equall parts.

Dimension, Largeness, or the true Measure of any thing.

Diurnal, Daily, or belonging to the Day.

Digits, figures in Arithmetick, also the parts of an Eclipse.

Druides, Learned Men in France.

E

Ecliptick-Line, a Circle passing through the Zodiack, or twelve Signs, the constant place of the *Sun*.

Eclipse, an Interposition, a dark body, coming between our sight and the *Sun* or *Moon*.

Elixar, Quintessence, the Philosophers stone.

Embryo, the Childe in the Womb, not having received shape.

Encyclopadia, that Learning which comprehends all sciences.

Enthusiasmos, Poetical fury.

Ephemerides, a Diary, or Day-book containing the Planets places.

Epidemica, a Disease universal.

Epicycle, a lesser Circle, whose centre is in the Circumference of a greater.

Epilepsie, the Falling-sickness.

Equinoctial, a Circle, to which when the *Sun* comes, he makes dayes and nights of equall length.

Elguz, the left shoulder of Orion.

Erigonasin, or *Hercules*, a Constellation so called.

Equidistant, of equall distance.

Eccentrick, that hath his Centre separated from the Centre of the Earth.

Ericina, a name of *Venus*.

Europe, the west part of the world.
Eridanus,

AN INDEX.

Eridanus, the River *Poe* in *Lumhardy*; also a Constellation in the Heavens.

Euripus, a narrow sea, which ebbs and flows seven times in twenty four hours: some beleve *Aristotle* drowned himself there; but questionlesse (if all be his own that we in *Europe* father on him) his Wisdom was a Bulwark strong enough to protect and keep him from submitting (in such a manner) to those churlish Waves

Exhalation, a tume or smoak attracted out of the Earth by the *Sun*; a blowing, or breathing.

Extasie, a Trance, a Crampe, an Astonishment, a swooning.

F

Fabulous, faigned, untrue.

Facility, Ease or pleasantnesse.

Fate, a Destiny some think not to be avoided.

Falling-sickness, Epileptic.

Fomahand, the Mouth of the Fish.

Fidicula, the falling Vulture.

G

Galenite, a Physician following the Rules of *Galen*.

Gorgon, the Head of *Medusa*, also a hellish Monster.

Geometry, a Liberal Science, teaching a Man to measure the whole Earth, or any part thereof.

Globous, round like a Globe.

Gymnosophists, Indian Philosophers.

Gybosity, Bunch-backed, the *Moon* three parts full of light.

Gradua, by degrees.

H

Helicon, a Mountain sacred to *Apollo*, and the Muses.

Hemisphere, that half of the Heavens which we behold.

Hermes, the Planet *Mercury*.

Hieroglyphicks, Characters used by the *Egyptians* in all their Writings.

Hircus, the left shoulder of *Auriga*.

Horizon, a Circle dividing the upper and lower Hemispheres.

Hyades, a Constellation in *Taurus*.

Helice, the great Bear.

Hercules, a Monster-tamer; the name of a Constellation.

Hesperus, the Evening-star

Hexadecagonal, a Figure of sixteen sides.

I

Iason, the Captain of *Argo-Navis*, whom *Medea* favoured, he brought home the Golden Fleece.

Imagery, a thing conceited or supposed.

Incalutus, the spear-staffe of *Bootes*

Iunenius, the Dragon.

Immensety, Vastnesse.

Imperial, Kingly Commanding.

Iliack-passion, the Chollick.

Incubus, a naturall Disease oppressing the stomach in sleep; some think it a spirit: 'tis commonly called a Night-mare.

Individuall, single, not to be divided.

Jupiter, a Planet of benevolent nature; the Heathen called him a God and sacrificed to him accordingly.

Iubite, a time for the freeing of Captives; it was wont to be every fifty years.

Iris, a Rain bow.

Irregular, out of all order.

K

Karos, a sleepey Disease lying in the Head.

Kalbeled, the Lyons Heart.

L

Lampadios, a Constellation in the Head of *Taurus*.

Lethargy,

AN INDEX.

Lethargy, the drowsie disease.

Locality, the place of a thing.

Linx, a beast of quick sight.

Lucina, the Moon.

Libra, one of the twelve signs.

Lucifer, the morning star.

M

Magnitude, greatnesse.

Mars, the god of War, a Planet whose Sphear is next to Jupiter.

Markeb, a star in *Argo-navis*.

Mathematiques, a term comprehending Arithmatique, Astrology, Geometry, Musick, Cosmography.

Maxime, an allowed position.

Massacres, Horrid Murthers.

Menker, the jaw of the Whale.

Meanders, crooked turnings.

Medusa, the head of *Algoll*.

Mercury, a Planet within the orb of the Sun.

Meteors, Apparitions, blazing stars, snow, hail, winds, &c.

Metaphor, a borrowed speech or translation of one word to the place of another.

Metempsychosis, a transmigration of souls, from one body to another, after *Pythagoras*.

Metaphisycal, supernatural.

Minerals, compacted bodies inhabiting the bowels of the Earth, as Lead, Tin, Iron, Coal, &c.

Mirach, the girdle of *Andromeda*.

Munificence, bounty, liberality.

N

Nadir, the point directly under us, opposite to the *Zenith* over us.

Nacre Mother of Pearl.

Neptune, the Sea god.

Nephelion-Crookhorn, Aries.

Notion, a phrase used for the better understanding any thing.

Numerous, encreased in number.

Nutrimet, that nourisheth.

Nubid, darke or cloudy.

O

Oblique, crooked.

Oedipus, a Resolver.

Obsequious, dutifull.

Obvious, plain, easily understood.

Octagonal, a Figure of eight parts.

Occult, dark, misterious.

Opacous, dark, thick, cloudy.

Orion, a tempest-boding star.

Orbs, round Circles in which the planets move.

Oriental, Eastward.

Opiubus, a Constellation in *Sagittary*.

P

Pallas, the goddess of wisdom.

Paralels, line, that be every where alike distant.

Parallax, the difference between the true place, and the apparent place of a Comet or Eclips or Planet.

Paralogismus, a deceitfull way of reasoning.

Parelii, Mock-suns or Images of the true Sun.

Pegasus, the flying Horse.

Perscus, a Constellation.

Perigeo, the place of a Planet when he is neereft the Earth.

Pependicular, downright.

Phæbus, the name of the Sun.

Phlebotomy, blood-letting.

Phrensie, a disease in the brain, otherwise madnesse.

Ptisque, Consumption of the Lungs.

Plciades, the seven stars.

Pocasters, counterfeit Poets.

Procyon, the lesser dog star.

Prodigios, miraculous accidents.

Projection, a contriving.

Progression, going forward.

Profundity, depth of any thing.

Propinquity, nearnesse.

D d

Problems

AN INDEX.

Problems, Mathematical Positions.
Pyramides, high and lofty Spires.

R

Radiation, a darting or shooting forth of Beams.
Rabbins, Jewish Doctors.
Rapid, a violent whirling.
Ras-Algenfe, a star in the Twin.
Regulus, the Lyons heart.
Ras-Algati, the Head of *Hercules*.
Ras-alangue, the head of *Ophiuchus*.
Ras-Aben, the head of *Junonius*.
Revolution, a returning to the same point again.
Rigel, the left foot of *Orion*.

S

Sagittary, one of the twelve signes.
Samian-wise, Pythagoras.
Saturn, the highest of Planets.
Saturns door, the end of time.
Satyrs, nipping Poems.
Semi-diameter, halfe a Diameter.
Semi-circle, halfe a Circle.
Semi-crisis, halfe a Crisis.
Serene, clear and pleasant.
Sybels, Prophetesses.
Syrius, the great dog star.
Shinker, the Sign *Aquarius*.
Sol, the Sun.
Solides, five regular bodies, or Geometrical Figures, viz. the Circle, Cube, Pyramide, Cilinder, and Dodechædron.
Solstice, a point in the Heavens, which when the *Sun* passeth, he makes the days and nights both to increase and decrease.
Spherical, roundness.
Sublunary, under the *Moon*.
Simmetry, proportion.
Schider, the left shoulder of *Ar-*

dromeda, also the breast of *Cassiopeia*.
Scheat, the right shoulder of *Pegasus*.
Synopsis, an Inventory or Brief.

T

Telescope, a Mathematical Instrument, by the helpe of which is gained the place of the stars.
Thule, a Northern Island.
Terrestial, Earthly.
Transparent, clear, glorious.
Tropicks, vide, *Solstice*.
Typhon, a Gyant, also a company of stars called so.
Theory, Contemplation, study.
Trica, the hair of *Bevenice*.

U

Venus, a Planet, the goddess of Love and beauty.
Vegitable, any thing springing from the Earth.
Ver, the Spring.
Vertical, over us, the turning of any thing.
Urania, the heavenly Muses, or Astronomy.
Undemonstrable, not to be made plaine.
Virgilia, the Pleiades.

W

Wega, the shining harp, or falling Vulture.

Z

Zenith, the Vertical point over our heads.
Zodiack, a bias Circle in the Heavens, in which are the twelve Signes, where the Planets move.
Zones, imaginarie Circles in the Heavens, there are five of them.
Zephirus, the west winds.

F I N I S.

ERRATA CORRIGENDA.

P Age 7. Col. 4. under © in *Ω* r. Brist. l. p. 11. line 1. for *S; derial* r. *Sideral*. p. 28. l. 12. r. *Combustion*. p. 32. l. 27. r. augmented. p. 34. l. 3. r. yet to be. p. 43. l. 24. r. to. p. 46. l. 4. dele in. p. 47. l. 20. r. de or- mity. p. 57. l. 25. r. a dearth in *Silesia*. p. 60. l. 16. dele of. p. 61. l. 2. r. they fight. p. 61. l. 24. r. which may. p. 62. l. 1. r. her glory. p. 62. l. 4. r. England. p. 65. l. 16. dele no. p. 66. l. 6. f. 1. r. 2. p. 68. l. 18. f. men r. us. p. 68. l. 27. dele to it. p. 69. l. ult. f. concluded, r. included. p. 72. l. . r. and their of fals. p. 72. l. 6. r. Cominaty. p. 73. l. 33. f. they r. it. p. 75. l. 10. r. in the. l. 17. r. nor to be. p. 76. l. 22. r. before Sun rises. p. 78. l. 4. r. eclipsed. p. 80. l. 15. r. Ast'ological Authors. p. 92. l. 17. r. these many. p. 91. l. 9. r. in *Ω* (in so short a time) signifies. p. 95. l. 2. r. religious. p. 97. after change, ; l. 16. after strange, . p. 98. l. 19. after broken. p. 99. r. great things in their kind. p. 103. r. mischeivous kinds of death. p. 107. l. 1. r. as thou hast. p. 110. l. 19. r. int: his own house and so disposes of him. p. 111. l. 1. r. r. Algebhe. l. 23. r. Abdavenam. p. 112. l. 1. dele and. p. 114. l. 1. r. tenth. l. 35. the falling out — came from. p. 119. l. 24. r. and f. ann. The second Part. Page 2. l. 24. dele before. p. 8. in the Figure, in the tenth house thereof f. 8 27 r *Ω* 27. p. 11. l. 23. f. the r. the. p. 2. l. 12. dele that; l. 18. r. crab p. 14. l. 10. r. and be. l. 12. r. any evill Planet: l. 36. r. and you may: p. 33. under *Ω* in *Ω*, for *Ω* r. *Ω*: p. 25. under *Ω* in *Ω*, r. *Ω*: under *Ω* in *Ω*, r. *Ω*: p. 35. l. 10. r. came to me: p. 3. l. 6. r. nought, l. 27. r. f. r. tier: p. 42. l. 35. r. nought. p. 44. l. 4. for after r. apler.

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